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ART. I.—*History of the House of Austria. From the Foundation of the Monarchy by Rhodolph of Hapsburgh, to the death of Leopold the Second, 1218 to 1792. By William Core, F.R.S. F.A.S. &c. &c. 2 Vols. 4to. Cadell. 5l. 5s. 1807.*

WHILE Mr. Coxe was engaged in making that very tour in Switzerland which produced his first literary performance, his brain became impregnated with the seeds of a gigantic conception, which, after many years of travail, has now at last come forth to the world, completely armed like the goddess of wisdom, in full armour, comprising near 2000 pages of exceedingly close letter-press.

It may become a question for future metaphysicians, by what process of association Mr. C. could have been led, from his wanderings among the glowing scenes of old Helvetic liberty, to the design of illustrating the race of tyrants who endeavoured to stifle it in its birth. The character and exploits of Rhodolph, adorned with all the wildness of chivalrous romance, might create sensations not incompatible with that more generous enthusiasm excited by the daring spirit and almost incredible exertions of a Fürst and a Staffacher. Yet, in the estimation of a philosophic mind, the hero of the house of Hapsburgh dwindles into insignificance when compared with the illustrious patriots who successfully resisted the plenitude of his power, and the contemplation of an event so glorious in the history of man as the revolution of Switzerland would naturally produce every feeling rather than that of admiration for the deeds of his immediate descendants.

Leaving the theory, however, to the members of our northern universities, we have only to notice the fact. Mr. C.'s preface informs us, that in travelling through Switzerland he began to collect his memoirs of the Austrian patriarchs. Other considerations afterwards induced him to change his biographical plan for that of a history of Europe, in which the House

of Austria was still to be considered as the leading object. This also was relinquished; but the author's 'collections for the Austrian history still continuing to augment, particularly during two subsequent visits to Vienna,' and being further increased by accidental accessions of manuscript authorities, made during his compilation of the Memoirs of Sir Robert Walpole, the design of the present work was finally digested, and is now brought to maturity in the ponderous volumes before us.

We agree with Mr. C. in his general ideas as to the importance of the plan he has thus executed; but in some particulars we widely differ from him. That the 'members of the House of Austria present every possible variety of character, every species of merit or acquirement,' in the first place we altogether deny. The lapse of six centuries must inevitably produce in the members of every family many shades of distinction, and present the philosopher with many peculiar features of human nature well deserving his attention. But it is not easy to point out any race of men where the individuals are so little contrasted with each other as those who compose the long succession of the Hapsburgh family. Some have possessed a less portion of natural courage, others have been gifted with a larger share of mental endowments; but it is the singular characteristic of the House, and that to which, more than any other circumstance, it has owed its progressive advancement during so many centuries, that the same leading features have uniformly marked it from father to son through every generation; and that, wherever any striking varieties appear, they may almost always be ascribed with confidence to some remarkable cause in the peculiar circumstances of education and habit, while the rough sketch of nature remains the same in every part of its outline.

With respect to 'the importance of an efficient military force,' which Mr. C. professes to have 'shewn to the English reader,' we unhappily want not any examples drawn from Austrian annals to teach us that melancholy lesson; and the history of Bonaparte's victories would point out to our officers (could they profit by the awful pattern) 'the manner of employing it to effect,' much better than any precepts to be deduced from the most attentive perusal of the book before us. As for 'the necessity of continental alliances,' if all the animated rhetoric of Messrs. Pitt and Canning, and all the glorious successes of the three last coalitions, have not sufficiently instructed us in their value, we question much whether the well-meant endeavours of our worthy author to that purpose will produce any effect whatever.

'The history,' says Mr. C. '*naturally* closes with the death of Leopold the Second; as it is not possible for an author who values the reputation of candour and authenticity, to compile from imperfect documents, and amidst the misrepresentations of passion and prejudice, a faithful account of those portentous revolutions which have totally changed the political relations and importance of Austria, and confounded all the antient connections of Europe.'

In our opinion, this is no excuse for so *unnaturally* closing the history with an event of no comparative importance, at a period so awfully interesting, instead of continuing it to, what is *indeed* its *natural* and most melancholy close, the end of the glories, and almost of the name of Austria, in the fatal plains of Moravia. If the laudable apprehension of partiality, instead of putting the historian on his guard against surprise, and inducing him to weigh with all the candour of a cool reflecting mind the circumstances concerning which he writes, actuated him on the contrary to write of nothing but events so long past as to be viewed with perfect indifference, we should have no histories at all till every material for history is extinct. If Hume had acted under that apprehension, he would not have ventured to descend below the wars of York and Lancaster; nay, if Mr. Coxe himself had been influenced by it with any consistency, he would either not have written at all, or have been in many points much less favourable to the characters of his heroes, the Austrian princes, than, by too blind an adherence to Austrian annalists, he has frequently shewn himself. For should the necessary imperfection and uncertainty of documents respecting recent events deter an historian from judiciously arranging his materials from the best sources of information he is able to collect? and if he fails, as undoubtedly he will, in giving a fair and impartial statement of every particular fact, posterity will not deal too hardly with him, but find his excuse in the utter impossibility of adhering always to truth in referring to contemporary authorities. As for those of his own time, they must lament the difficulties attending the search of fact, but are infinitely obliged to him who will take the trouble of removing those difficulties to the best of his abilities.

We opened the pages devoted to Rhodolph of Hapsburgh with considerable expectations, excited by the preface; but which were far from realized by the perusal. Mr. Coxe is not qualified to paint the manners of the age of chivalry. His correct, uniform style, never rises above its ordinary level, nor varies with the nature of the events it describes. The historian of feudal times should catch a spirit from the

pages of Froissart; he should even be a reader of romances; for romance is a truer picture of ancient manners, than the most elaborate modern compilation can afford. The character of Rhodolph, under Mr. C.'s management, is scarcely distinguishable from that of a modern politician.

It is not enough that an historical style be faultless. It ought to taste of the times, and carry the reader along from one period to another as much by the diversity of manner, as of events. Hume is not only glaringly defective himself in this historical excellence, but by the cold and spiritless uniformity of his polished writings, has done much to confound the discriminating faculties of the age.

As for the *characteristic anecdotes* of Rhodolph, which Mr. C. boasts of having taken so much pains to collect, he need not have troubled himself to go to Vienna for them, since there are few of any importance which he might not have more easily found in every library in London, than at the capital of Austria.

In what respect has the character of Albert, his son and successors, been overcharged or undeservedly stigmatised by historians? or in what manner does Mr. C. think proper to attempt its defence. The *private* character of a sovereign (even supposing it possible for us to arrive at the truth respecting it) can never be fairly put in the balance against his *public* conduct. Indeed it is only with the latter that the general historian has any thing to do; by that the monarch must be judged, and either held up to admiration or condemned to infamy. The biographer alone is at liberty to bring in his catalogue of private virtues, and they may be allowed to weigh as much in the scale as the testimony of witnesses to the character of a criminal weighs with an impartial jury.

For more than a hundred years, from Albert I. to Albert V. the Austrian annals, besides being extremely confused in consequence of the divisions of the family into several branches, present no one point of interest sufficient to deserve the reader's attention, except as far as they are connected with the history of the Swiss Republic; and, on that very subject, where we had all the reason in the world to expect that Mr. C. would have written with unusual animation, we find him unsatisfactory and insufficient; a defect which we are unable to attribute to his partiality for the Austrian princes, whose characters cannot appear to much advantage in so disgraceful a light.

Weakened by the divisions and subdivisions of their estates, according to the fatal system of German policy, the fortune of Austria rapidly declined during the whole of this

peridd, and appeared sinking again into its original insignificance, when the union of Albert V. with the heiress of Bohemia and Hungary, (the second in the list of 'happy marriages,') and his consequent election to the empire, restored the splendour of his house. So great a dearth of interesting materials would have been better supplied by the adventures of Albert, 'the Wonder of the World,' (which Mr. C. has rejected on account of the marvellous air of romance which accompanies them,) than by the dry details with which he has filled more than fifty pages of his volume.

The history of the Hussite wars is but imperfectly detailed, probably from the same motives which induced the author to hasten over his narrative of those in Switzerland; and the early progress of the Turks, the enterprising ambition of Amurath, and chivalrous virtue of the brave Hunniades, subjects calculated to animate the enthusiasm of the dullest reader, fail of exciting the easy and uniform style of Mr. C. to any extraordinary exertions.

The reign of Frederick the Third, marked by the indolent, superstitious, phlegmatic, indecisive, and insipid character of the emperor, exhibits no object of interest, except in the striking contrast afforded by the ardent and enthusiastic spirit of his son; and we are obliged to Mr. Coxe for setting the portrait of Maximilian in a light to which it has been so little accustomed. We scarcely know this eccentric personage any otherwise than as he appears in the page of Robertson, and as his conduct with regard to all foreign relations sufficiently shews him profuse, versatile, faithless, and altogether contemptible, we shall with difficulty be able to identify this unfavourable likeness with the hero of romance, the gay and gallant lover, the undaunted soldier, the adventurous knight, and princely governor. His marriage with the heiress of Burgundy was an union of love, at least as much as of interest. Mary herself appears to have been enthusiastically attached both to the person and character of her suitor. He was accounted the handsomest prince of his age. His accomplishments were very extraordinary for the period at which he received his education; his love of literature, extensive, and his encouragement of it, munificent. He hunted the chamois (a hardy and perilous amusement) with wonderful dexterity and unwearied perseverance; he excelled in the feats of tournaments; in the front of battle he often challenged the hardiest knights to single combat, and twice in

these romantic contests laid his antagonist dead at his feet\*.

Notwithstanding all this, Mr. C. is wrong in taxing the representations of modern historians with unfairness, and in attempting to rescue the character of his hero from the contempt into which it has been plunged. His virtues were those of romance; his failings, unfortunately, matter of fact. His profuse administration exhausted and debilitated his hereditary states; his restless and puerile ambition irritated and disgusted the princes of the empire; his indecision and faithlessness alienated his friends; his inefficient ostentation of power exposed him to the ridicule of his enemies. Had he lived a few centuries sooner, he might have made a valorous crusader or a worthy partizan in feudal wars; but he never at any period could have been a good emperor; and was most peculiarly unfitted for the age on which he had the misfortune to be cast, when the character of Europe was manifesting a great and total change, when the virtues of chivalry were sinking every day into uselessness and obloquy, and all things rapidly tending to assume the consistent form and principles of modern policy.

The reign of Charles the Fifth occupies a much smaller portion of this voluminous publication than its importance seems to deserve; but we readily pardon Mr. Coxe his disinclination to challenge a comparison with the beautiful and animated work of our great northern historian. Besides, as the plan of the present history is confined to the German branch of the House of Austria, Mr. C. appears to consider it as foreign from his purpose to dwell much on the operations of Charles as sovereign of the Spanish dominions. This distinction is neither natural nor obvious, and has rendered a most interesting portion of his annals confined and unsatisfactory. However, in estimating the emperor's character, Mr. Coxe does not appear to be swayed by his usual bias in favour of the Austrian princes; he attempts no extenuation of the profligate machiavelism of his politics, nor disguises his honest abhorrence of those principles of civil and religious intolerance which became, through nearly two centuries of continual persecution and bloodshed, the bane of Europe and the peculiar curse of the House of Austria.

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\* Maximilian's desire of posthumous fame was consistent with the means he took to acquire it. He caused chronicles of his life and actions to be written in the style of the fabulous legends of Amadis and Falmerin. Some of these monuments of absurdity still exist, and would be very curious, at least to the English reader.

For the misery and ruin of the once-flourishing kingdoms of Bohemia and Hungary, the claims of Ferdinand I. to the possession of both crowns (vacant by the death of Louis in the fatal battle of Mohatz) were, after considerable opposition, attended with final success. In Hungary, the atrocious assassination of Martinuzzi confirmed the authority of the new sovereign, and opened the long series of oppression and tyranny which almost uninterruptedly disgraced the Austrian government even to the reign of Joseph the First. In Bohemia the conduct of Ferdinand was equally impolitic, and still more infamous. Bound by the most solemn oaths, and by professions the most conciliatory, to preserve the laws and constitution of the state inviolate, he respected the sanctity of his obligations only till the people were lulled into a false security, and then, by a sudden and violent revolution, abolished their privileges, annulled their liberties, and burst for ever asunder those bonds of reciprocal confidence which form the only real bulwark of a state, and the only natural league between the prince and his subjects.

\* Finally, he changed Bohemia from an elective to an hereditary monarchy, and obtained the consent of the diet that his son Maximilian should be declared his successor, and the prince was afterward crowned as eldest son and heir to his father. By these measures, Ferdinand greatly extended the regal prerogative, and abolished the evils arising from elective monarchy; he also restored tranquillity, and suppressed the factions of a volatile and turbulent people; yet he, at the same time, depressed that energy of mind and military ardour which are inseparable from a free government and fostered by civil contests, and to *check* [checked] that active commercial spirit which flourishes in the consciousness of independence. From this cause the towns which had hitherto been remarkable for their commerce, wealth, and population, exhibited under his reign the first symptoms of decline, and the Bohemians began to lose that military fame which had rendered them the example and terror of Europe. While, therefore, we applaud his conduct in suppressing the mischiefs of unbridled liberty, we cannot avoid regretting the want of policy, and the imprudent severity with which this revolution was effected, and indulging a wish that he had contented himself with annihilating the privilege of regal election, the great source of all these evils, and trusted to the effects of conciliation in regard to religion and policy, and to the progress of events, for the means of establishing an efficient and permanent system of government.' Vol. i. part 2. p. 584.

Such is the cold, weak, and sophistical language in which Mr. Coxe has thought fit to clothe his summary of a proceeding equally sanguinary in its execution, and flagitious

in its principle, with any of which history furnishes an example. 'It was, in the main, a good stroke of policy; though it is a pity that its author carried it quite to the length he did' But, laying morality aside, since that seems perfectly unworthy the consideration of a prince or a minister, can it be politic to drive a brave and generous people to desperation? Can the decline of a nation ever be the prosperity of its sovereign? The degradation of Hungary and Bohemia was no more the true policy of the Austrian princes, than the servitude of Ireland is the glory of Great Britain. It is painful, but very easy, to draw the parallel. The history of Ferdinand and his successors presents such a lesson as it would be well for ourselves if we would diligently study; though it is hardly more striking than that which the experience of every day presents to our eyes, and we yet refuse to attend to it. After such instances of public profligacy, how can we endure the *candid* historian who throws the domestic virtues of 'temperance, sobriety, and decorum,' into the opposite scale, and expects them to weigh a single grain in the balance?

Maximilian the Second, the son and successor of Ferdinand, discovers in his conduct an amiable and illustrious contradiction to the general rules of Austrian policy. Here our author (who is always on the watch for objects of eulogy, and often finds very improper ones) is highly commendable for defending this misrepresented character against the attacks of ignorance and bigotry. It is, indeed, the highest praise of Maximilian to have merited the censure of those authors who ascribe all merit, all vigour, and all sanctity, to the intolerant and unrelenting system of their jesuitical court.

The reigns of Rhodolph the Second and Matthias are distinguishable only for the different modes of tyranny adopted by a professed bigot, whose ignorance was only equalled by his imbecility; and by a pretended patriot, of natural talents, specious acquirements, and violent ambition, after having attained all the objects he proposed to himself by the current of popular favour. Under the administration of the former, the superstition of the Austrian character began to display itself in a new channel, the encouragement given to the errors of judicial astrology. The celebrated Tycho Brahe was the favourite of Rhodolph, and infused into the mind of his royal pupil vain and chimerical notions, which appear to have turned his weak brain, and produced half the evils of his perplexed and miserable administration.

No prince ever ascended a throne under more unfavourable auspices than Ferdinand the Second. He had not even

the advantage which most sovereigns ensure at their accession, in the hopes of the nation from a new and untried government. Elevated to the throne of Bohemia by his cousin Matthias in his life-time, his premature ambition set him at variance with his benefactor, and his political severity and religious intolerance had lighted the flame of civil war in the dominions committed to his charge. The elector palatine, his rival in the imperial title, assisted by a powerful and almost universal confederacy of the German princes, put in his claims to a competition in his hereditary dominions, and was crowned king of Bohemia, at Prague, at the same instant that he himself was besieged in his capital by those subjects whom he had forced into rebellion, without any means of defence, except in the inflexible resolution and constancy of his soul.

Even the bigotry of Ferdinand commands our respect, since, instead of degrading his spirit, it inspired him with almost superhuman fortitude, in enduring and overcoming the evils by which he was surrounded. No portion of history presents us with such a variety of rapid and important changes as the reign of Ferdinand. Scarcely had he freed his capital from the most imminent danger, than the tide of fortune turned with irresistible impetuosity on his antagonist. The genius of Tilly and the great duke of Bavaria eclipsed the trophies of Mansfeld and of Thorn. The Austrian standard again waved triumphant on the towers of Prague; the imperial crown was firmly fixed on the head of Ferdinand; the palatinate itself was annexed to the dominions of Bavaria, and the pusillanimous son-in-law of our British Solomon saw himself, in the space of a few months, sovereign of half the Austrian monarchy, and a poor, miserable, neglected outcast in the territories of the Dutch republic.

Meanwhile a tremendous cloud gathers in the north, and our attention is called to new objects by the name of Gustavus Adolphus. The fortune of Austria is again overshadowed; unforeseen difficulties surround her on every side, and we are already prepared to witness the utter humiliation of her pride, when the surprising and eccentric genius of Waldstein suddenly darts from obscurity, clears every cloud that darkens her political hemisphere, dissolves the formidable confederacy of her assailants, and raises her almost in a moment's space, from the very extremity of her apparent decline, to the full meridian of power and insolence. This most extraordinary character awakens some degree of spirit in the historian, and the pages of the work devoted to the relation of his exploits, and the delineation of his wonderful mind, appear to us not only the most interesting but the best written part of the book.

Waldstein was a man of the most ardent genius, and of imagination the most wild and romantic, had it not been so tempered by superior judgment as to bring even the wonders of romance within the compass of his execution. He was devoted, in the most absolute degree, to the absurd chimeras of judicial astrology ; and that which palsies a less commanding genius, which debases the intellect, and gradually absorbs every faculty, of vulgar souls, superstition itself, only elevated his spirit to deeds of superior daring, and taught him to move in a more eccentric orbit. Ferdinand found himself involved in difficulties apparently insurmountable, by the want of money and the complete exhaustion of all his resources, when Waldstein, then a private volunteer in the service, offered to raise and maintain at his own charge an army of 50,000 men, on the sole condition of being entrusted with the absolute unlimited command of the forces, and the undisturbed direction of the war. The officers and ministers of Ferdinand ridiculed the absurd proposal, and treated the proposer as an empty madman ; but it reflects no small credit on the emperor himself, that he instantly discerned the real character of his enthusiastic soldier, and, without hesitation, accepted his offer, and agreed to all the conditions he prescribed. Waldstein fulfilled every engagement with a celerity which appears almost miraculous, the forces of the confederates dissolved as it were at his magical touch, and the treaty of Lubeck, obtained in the short space of three years after his assumption of the command, elevated his master to a situation which far exceeded his sanguine expectations.

Here the picture again exhibits a sudden and black reverse. Intoxicated by prosperity, Ferdinand forfeits every claim to admiration, to which his conduct under adverse circumstances so justly entitled him. The most horrible spirit of intolerance and tyranny disgraced the administration of his hereditary dominions, and schemes of the most mad and criminal ambition alarmed and offended the states of Germany. In the latter, Waldstein was universally considered as his adviser, and his ruin became the immediate object of all the princes who valued their independence, or even wished to preserve their political existence. The brave duke of Bavaria made the first stand against the incroachments of his old ally. A new and more dangerous confederacy assembled round his standard. The intrigues of France secretly encouraged and animated the spirit of resistance ; Ferdinand again found himself involved in an inextricable web of difficulties, and meanly sacrificed Waldstein to the emergency of his situation. That haughty general

retired without a murmur. He read in the stars that future triumphs awaited him, and, confident of the irresistible necessity of fate, submitted to a temporary eclipse, well assured of emerging at the appointed time with an astonishing accession of splendour.

He took up his principal residence at Prague, where he built a magnificent palace, and lived in a style of splendour more resembling a king in his glory, than a subject in disgrace. The six gates of this magnificent habitation were guarded by sentinels; fifty halberdiers clothed in a sumptuous uniform waited in his antichamber; a patrol of twelve watchmen perambulated the apartments and the environs to prevent the slightest noise or disturbance; and sometimes even the neighbouring streets were barricaded to exclude the tumult of carriages or the concourse of foot passengers. Six barons and as many knights attended his person; four gentlemen ushers presented those who were admitted to the honour of an audience; sixty pages, belonging to the most illustrious families, were entertained at his expence, and instructed by the noblest masters in the whole circle of arts and sciences. His steward of the household was a baron of the highest rank, and even the chamberlain of the emperor quitted the court to exercise that office in his establishment. His table was served with more than royal pomp and delicacy, and daily attended by a hundred guests; his gardens were equal to the splendour of his palace, and his tables were furnished with marble mangers, each of which was supplied with the living stream, by means of artificial fountains. When he travelled, his numerous suite were conveyed in twelve coaches of state, and fifty carriages, as many waggons, bore his plate and equipage, and the cavalcade was accompanied by fifty grooms on horseback, with fifty led horses richly caparisoned.

Vol. i. p. 2. p. 367.

But the real glory of Waldstein consisted not in his pomp and magnificence, but in the distresses and extremities to which his master was reduced by his dismissal. Gustavus seized the opportunity, and again laid waste the defenceless provinces of the Catholic league; Tilly expiated at the fatal battle of Leipsick the horrible barbarities of the sack of Magdeburg; and two years of uninterrupted victory on the side of the Swedish hero, at last humbled his enemies to consent that Waldstein should be invited to resume the command against him. This was the period of his highest triumph and exultation; and, totally a stranger to the virtues of a moderate character, his pride was excessive in proportion to the humiliation of those who now became his suppliants. At length he condescended to accept the abject sacrifice of their tears and prayers; but it was only on such terms as rendered

Ferdinand the vassal of his own officer, and Waldstein himself the emperor of his master.

His military conduct during this last portion of his eventful career, though far less splendid, is perhaps more praiseworthy than any part of his former life. He knew that a victorious rival, whose superiority over every other general of the age had been fixed on the most decisive basis, was now opposed to him in a contest, the event of which, if unfavourable, must be fatal to Austria, while her enemies, if foiled, possessed such resources as might enable them to renew the trial even with advantage at a future period. He therefore avoided, instead of seeking his antagonist, and conquered by delay. The unbending necessity of imperious circumstances at length forced him to the awful trial which his judgment would still have deferred, and the great Waldstein experienced a defeat in the same battle which deprived his yet greater antagonist of his existence.

By this latter event the war appeared to be ended. The Swedish army, though victorious, were paralysed by the death of their king; and Ferdinand, again able to breathe, resolved to bear no longer the yoke which his necessities had imposed upon him. A second disgrace, which bore at least the semblance of black ingratitude, drove the impetuous spirit of Waldstein upon the verge of treason. Ignorant that he was surrounded on all sides by spies and enemies, he made no secret of his designs, and the sudden stroke of assassination, prompted, or at least rewarded, by the emperor himself, terminated his eventful career, and disappointed the lying promise of his stars!

The theatre of war, even after these two great actors are carried from the stage, still presents a most interesting and instructive scene, whether we consider the variety of characters, the surprising vicissitudes of fortune, or the rapid and eccentric mode of hostilities pursued by both parties in the arduous contest. If on one side, the splendid conquests of Gustavus were ably supported by the heroes of his school, a Banner, a Weimar, a Torstenson, and a Wrangel; on the other we witness the patient skill and valour of Gallas, Piccolomini, and Mercy, and watch the rising genius of Montecaculi.

Mr. Coxe, in his details of this eventful period, is in general entitled to our commendation; and the character of Ferdinand II. which he gives, according to the custom, at the conclusion of his reign, is drawn with a laudable impartiality, though we have again to deprecate the mode in which he brings in the domestic character of the sovereign, as a counterpoise to the errors and vices of his political conduct.

The general consequences of the peace of Westphalia on the political state of Europe are estimated with judgment, and summed up with great perspicuity. Mr. Coxe well observes respecting it, that the catholics of Germany, though restored to their confiscated estates, and triumphing in the full and explicit establishment of their religion, lost more of substantial weight than they gained of apparent splendour; while the protestants, though individually injured in particular instances, reaped a most decided advantage from the secularization of ecclesiastical property, and a still greater from the inclusion of Lutherans and Calvinists within the same pale, and the extinction of those animosities which had so long weakened their mutual power by division. France found herself most essentially benefited by the ascendancy of aristocratical influence in the constitution of the empire, and by her assumed position, as joint guarantee of the treaty; while Sweden was elevated far above her physical rank in the scale of power.

Austria, deprived of her footing beyond the Rhine, lost all her ascendancy over the counsels and operations of France; confined by the most efficient limitations of authority, she was reduced to consider as equals the rising states of the empire whom she had hitherto affected to treat in the light of vassals. But to the empire itself the peace of Westphalia was not only detrimental, but fatal; and though the name of a monarchy still subsisted till the late resignation of the emperor Francis the Second, yet its political existence was in fact terminated by the alterations which this important treaty produced in the frame of its constitution.

We have extended our remarks to so great a length that the remainder of our examination of this volume must be now reduced within very narrow limits. From the great scene of the thirty years' war, we are called back to the state of Hungary and the operations of the Turkish armies, and have, in general, received much pleasure and information from the manner in which Mr. C. has executed this part of his task. The reign of Leopold the First, which in other respects forms no inglorious portion of the Austrian annals, is disgraced by the system of intolerance and oppression employed in the government of that devoted quarter of his dominions; and the uncommon lives and adventures of Tekeli and Rajotski, while they impress on real history the features of romance, and interest the reader by the rapid succession of events, and the strange diversities of human character, bear bloody testimony to the obstinate and wicked folly

which for so long a time pervaded the counsels of an enlightened court.

The reign of Joseph the First opens under more favourable circumstances, and the system of good faith, of conciliation, of wise and temperate policy, adopted by that amiable prince, is more than sufficient to justify every encomium which his natural bias towards the Austrian sovereigns induces Mr. Coxe to lavish on his characters.

The wars with which the ambition of Louis the Fourteenth so long disturbed the happiness of Europe, are detailed with accuracy and spirit; the intrigues of his cabinet are investigated with laudable care; and his character and motions weighed with impartiality. The count de Torcy's memoirs, which have usually been considered as good authority on the subject of all that relates to the Spanish succession, have been examined by Mr. Coxe with great patience, and the credit due to them very fairly weighed. The conclusion which he draws in contradiction to their assertions from the overwhelming testimony of probabilities and the chain of consequences, is, that the plans of Louis were regularly and systematically arranged long previous to the death of Charles the Second of Spain, and that all the fair professions by which he lulled the powers of Europe, and deceived even the watchful sagacity of William into a false and fatal security, were not only insincere *ab initio*, but made in the most solemn manner at the very moment when his whole soul was engaged in designs of a diametrically contrary tendency.

The campaigns of Eugene and Marlbro' have been too often described and too fully canvassed, to admit any expectation of novelty in the mode of their treatment from an author of the present day. But the detail given by Mr. Coxe is, upon the whole, as clear and judicious as any which we have met with.

In our next number we shall review the second volume of Mr. Coxe's history, in the perusal of which we have found less to censure, and more to commend than in the first.

ART. II.—*Observations upon the Windward Coast of Africa; the Religion, Character, Customs, &c. of the Natives; with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the natural and commercial Resources of the Country; made in the Years 1805 and 1806. By Joseph Corry. With an Appendix, containing a Letter to Lord Howick on the most simple and effectual Means of abolishing the Slave Trade. 4to. 18s. Nicol. 1807.*

MR. Corry sailed from St. Helen's on the 9th of March 1805, and arrived in the river Sierra Leona on the 6th of April following. The level banks of this river to the north are shaded with impervious forests; and to the south they rise into a chain of mountains and hills, covered with an exuberance of foliage, and a variety of productions. There is a regular fortification and an elegant range of storehouses and buildings in Bance island, up to which the river is navigable for ships. Bance island is little more than a barren rock of about three quarters of a mile in extent. There is a group of buildings or huts outside the fort, peopled by free negroes, among whom are smiths, carpenters, joiners, masons, &c. The author tells us that they 'discover a genius of the most intelligent character, and a decency in their dress and manners, distinguished from that among the surrounding tribes.' We are happy to produce this testimony to the capacity of the Africans for the arts of civilized life; and we are convinced that the *best instructors in civilization whom we can dispatch to Africa, are not missionaries, but artizans.* The author next visited Goree, a small island, the principal trade of which consists in slaves, of whom they annually export about two thousand. It depends on the continent for fresh provisions and water, but though a barren rock of little more than three quarters of a mile in length, it is a place of considerable importance in a commercial view as an eligible depôt for the trade of the river Gambia, and from its contiguity to the French settlement on the Senegal. From Goree the author makes an excursion to the main land as far as Decas, the capital of a chief called Marraboo. The author found Marraboo's headmen or court assembled before his palace to 'give him service,' or to pay him their respects. At length he made his appearance, followed by some officers of the palace, bearing skins of wild beasts and mats on which his majesty had reposed during the night. When Marraboo discovered Mr.

Corry among the group, he exclaimed, 'What did he want with Marraboo?' With great humility Mr. Corry replied, that he was come from his majesty's brother, king George, to 'give him service,' or, in other words, to make him a good present. This excited visible complacency, and Marraboo 'conversed with more freedom relative to his country, government, &c.' Mr. Corry was not deficient in those hyperboles of compliment which are so grateful to the ears, whether of savage or of civilized emperors and kings. Marraboo had, in early life, been 'a *fetish man* or high priest to Damel, king of Cayor, a very powerful chief bordering upon Senegal.' In this situation the artful priest had attached to himself a number of adherents, with whose aid he had rebelled against Damel, and wrested from his sway a part of his dominions. But as Damel did not quietly brook this act of ingratitude, usurpation, and rebellion, he made war with Marraboo, till his incursions were checked by an 'enchanted wall,' which, though not more than three or four feet high, was rendered so impregnable by incantations and charms which the sacerdotal skill of Marraboo had practised over it; that the king of Cayor's warriors did not dare to pass the consecrated boundary. We wish that superstition were thus always found '*the cheap defence of nations.*' Marraboo's notions of the Supreme Being, though stated by Mr. Corry to have been confused and contradictory, were at least superior to those which prevail among many of our more enlightened countrymen. He remarked of the Deity, that '*he pass all men, AND WAS NOT BORN OF WOMAN.*'

After making another excursion to the continent of Africa, Mr. Corry returned to Goree, where he was seized with a violent fever, in which he was attended with great assiduity by some of the sympathising females of the place, on whom our author passes a well-merited panegyric. The female sex has often been censured for not being governed more by reflection than by sympathy; but it is the genial operation of this sympathy which renders women in general so interesting and amiable, which makes them the solace and the charm of life in all circumstances and in every clime. Were we to substitute, in the female character, the cold calculations of prudence or the tardy processes of philosophic thought, for the beneficent incitements of sympathy and the instinctive impulses of humanity, we should greatly diminish the wise provisions of nature for the happiness of mankind. Mr. Corry proceeded to England in the sloop *Eugenia*, which had conveyed Mr. Mungo Park and his associates up the Gambia. He visited St. Jago in his way

home ; and was present at a funeral of one of the officers of the garrison : after which he dined at the governor's along with a large party of monks, who soon forgot in the bumpers of ebriety the solemn requiems which they had lately sung for the soul of the deceased. Mr. Corry had been but a short time in England when he again embarked for the coast of Africa.

Of Madeira, the writer tells us,

' That the soil is rich and various, that it abounds in natural productions, and only requires the fostering hand of the husbandman to produce every necessary and almost luxury of life. Walnuts, chesnuts, and apples, flourish in the hills almost spontaneously, and guanas, mangoes, and bananas, in wild exuberance.'

' The only article of trade is wine, of which they export 12,000 pipes annually, and consume from 6 to 8000 in the island. It is made by pressing out the juice from the grapes in a wooden vessel, proportioned in size to the quantity they intend to make. The wine-pressers take off their jackets and stockings, get into the vessel, and with their elbows and feet press out as much of the juice as is practicable by this operation.'

On the 22d of November 1805, Mr. Corry again arrived at Bance island in the river Sierra Leone, where he remained occupied in researches and excursions through the adjacent country till June 1806. Among the variety of fish which are caught in the river Sierra Leone, Mr. Corry mentions the mannittee, a singular mass of shapeless flesh, having much the taste of beef, which is in high request among the natives. Among the wild animals which are found in the mountains of Sierra Leone and the neighbourhood, is a species of Ourang Outang, which has a very close approximation to the human frame.

' Some of them, when full grown, are nearly five feet, and are covered with black hair, long on the back, but thin and short on the belly and breast ; the face is quite bare, and the hands and feet resemble those of man ; its countenance is remarkably grave, similar to that of an old black man, but its ears are straight ; it will imitate a human being in walking, sleeping, eating, and drinking, and is certainly a most singular production of nature.'

The alligators are tremendously large and voracious ; serpents are numerous ; and the air and the earth swarm with insects. But nature at the same time seems to display magnificent diversities of esculent vegetation. Among these are reckoned rice, yams, cassava, from the root of which excellent cakes are made ; papaw, which not only supplies an agree-

able food, but its leaves are used for soap, and its bark furnishes ropes; oranges and limes; Indian corn or maize, which may be reaped several times in the year; millet, and other productions too numerous to name. The sugar-cane, and the coffee-tree, want only culture; indigo grows in lavish abundance; and matter is found for a variety of dyes; while the butter and the tallow trees furnish no bad substitutes for those articles; cotton may be raised to any amount; and the pullam tree produces a species of silk, cotton, or ether down: the bread-fruit tree is found on the Boolam shore; they have tamarinds and other nutritious and salutary fruits; and the palm tree yields at once food and clothing, wine and oil. Medicinal plants are in great variety and abundance. Hence we see that this part of the coast of Africa contains many rich and valuable objects of commercial speculation; and that the trade in slaves may safely be relinquished for trade of a more virtuous and not less profitable kind. In order to make some compensation to the natives for the ravage and misery which that trade has caused among them, it is morally incumbent on us, after we have decreed the abolition, to furnish encouragements to a state of pacific industry, and to instruct them in the useful arts. Mr. Corry allows that the Africans are very sensitive to the feeling of emulation and to the incitements of gain. These are powerful stimulants to diligence and enterprize; and the rich and varied products with which the beneficence of the Deity has blessed their native land, will amply reward their toil, and afford numerous articles of exchange for the manufactures and conveniences of Europe. Mr. Corry remarks, and other travellers have remarked the same, that in Africa, the natives on the coast are more barbarous than those in the interior. This does not arise simply from the intercourse of Europeans, but from that intercourse, considered as principally confined to the trade in slaves. All commerce has a tendency to civilize except that which consists in the purchase of flesh and blood. This must degrade the civilized to the savage, and the savage to the brute. Many of the manufactures of an enlightened and civilized people will be always objects of desire to the rude and barbarous. And as these objects cannot be obtained without an equivalent, the efforts which are necessary for the purpose must be auspicious to habits of industry and peace. When the Africans find that our cottons, handkerchiefs, clocks, watches, tools, earthenware, hardware, fire-arms, &c. can be obtained only in exchange for some of their mineral or vegetable productions, which their industry must procure, they will cease to engage in wars merely for the sake of taking prisoners to sell for slaves, and will apply themselves to a more tran-

quil and less sanguinary mode of life. During his stay at Bance island, Mr. Corry embraced the opportunity of exploring the two branches of the Sierra Leone river, called the Rochelle, and the Port Logo. In proceeding up the serpentine branch of the Port Logo, whose banks are shaded by the thick branches of the mangrove tree, Mr. Corry visited a Mandingo chief, who assumes the title of Emperor; which he has probably as many virtues to deserve as any of his European brethren of the sceptre and the crown. Our author was favoured with an audience of considerable length with this aged chief, who supports his steps with a long gold-headed cane. Upon being asked by Mr. Corry, how he would like to accompany him, Alimami replied, "I like that much, but black man not be head enough to do what white man does." He then took a piece of gold from his bosom in the form of a heart, and said to his English visitor, "take that for me." We are not informed whether Alimami perfected the favour by conferring any order of knighthood on Mr. Corry; or by making him a member of his *legion of honour*. But Mr. Corry seems at least to have been satisfied with the present which he had received, without covering any titular additions.

Mr. Corry found the branch of the Rochelle more diversified and picturesque than that of the Port Logo. The adjacent country, as well as that which borders upon the Gambia, the Rio Noonez, Rio Grande, the Rio Pongo, &c. produces a variety of hard woods well adapted to the purposes of furniture and navigation. The cevey or kinney wood, which grows in great abundance, possesses the property of resisting the worm, so destructive to shipping in tropical climates. The internal texture is variegated with fanciful stripes. The dunjay wood, which possesses the same qualities, is rather coarser in the grain, but harder in substance than Spanish Bay mahogany. The melley wood, or *gris-gris* tree, will resist the worm in salt and fresh water. These woods may be procured in almost any quantity. At a time when timber fit for the purpose of ship-building is become so scarce in this country, and when the countries on the continent of Europe, from which we were wont to procure supplies, are either hostile or meditating hostility, it is with no small pleasure that we contemplate the resources which are still open to us in the forests of Africa. The author thus describes the mode in which the Foulahs, a populous nation in Africa, trade with the Europeans.

'Among the Foulahs in particular, commercial transactions are carried on with extreme tardiness; a palaver is held over every thing that

have for barter. The season in which they chiefly bring their trade to the coast is during the dry months, and they generally travel in caravans, under the controul of a chief or head man. The head man of the party expects to be lodged and accommodated by the factor; and before they enter upon business, he expects the latter to give him service, or a present of Kola, malaguetta, pepper, tobacco, palm oil, and rice; if they eat of the kola, and the present is not returned, the head man begins the trade by making a long speech, in which he magnifies the difficulties and dangers he has had to surmount, &c.; mutual interpreters report this harangue. The trade for rice is settled with little delay; but every tooth of ivory requires a new palaver, and they will dispute a whole day for a bar with the most determined firmness.

The Mahomedan seems to be the most predominant religion in Africa; and this is probably owing, not so much to the sensuality of the promises as to the simplicity of the creed. That there is but one God, and that Mahomet is the prophet of God, is the only article of faith which is imposed on the votary of Islamism; and whatever doubt there may be with respect to the second part of the proposition, there can be none with respect to the first; it carries with it its own irrefragable proof; and whether to the tutored or untutored mind, the book of nature demonstrates the truth in every individual production. The creed which Christ taught is not less simple, but the doctrine is more salubrious, more holy, and more pure. Christ was a teacher of righteousness; but some of his superstitious followers have been willing to consider him in any rather than in his most resplendent characteristic. To teach Christianity in the way in which it has been corrupted by the phraseology of the schools, is only to substitute one species of idolatry for another. But if we ever wish to counteract the errors of the Mahomedan, or the grosser delusions of the Pagan, we must teach the doctrine of Christ in its original simplicity and truth, without any scholastic jargon or any mysterious interpolations. Christianity will then be able to exert its native strength, and the doctrine will make its way by its own inherent simplicity and loveliness. What our pretended missionaries have hitherto affected to teach as Christianity, is little else but sordid priestcraft and base idolatry.

The food of the negroes is not wanting in variety. It consists chiefly of rice, millet, and other farinaceous substances, seasoned with palm oil, butter, or the juices of the cocon nut tree mixed with herbs of various kinds. But some of their dishes are composed of fowls, fish, and flesh, of which they heighten the relish by a variety of savoury ingredients. Their ordinary beverage is water; but when

they can procure the means, they seem eagerly to covet the sensation of ebriety. 'The negro is attacked by love about his thirteenth year, and from sixteen to twenty he seeks the object of his affection. This choice generally continues in his confidence during life; and in proportion as he acquires wealth, he associates with her several concubines, who generally live cordially together. From this aquisition to his household he is considered rich; and it is a common expression with the negroes to say "such a man be rich, he have much woman." When any object excites his desire, he consults his head woman, who, without any apparent suspicion of rivalry, gives her assent and forwards his suit; but she is displeased if not consulted, and it is not uncommon that the object falls a victim to her jealousy. Celibacy is a state almost unknown in Africa; and when it does occur, it is considered as a degradation.'

Instances of great longevity cannot be expected in a climate which seems calculated to make such a rapid consumption of the powers of life. Mr. Corry computes the *longest* term of life among the negroes of Africa at from sixty to seventy years. But the average of duration must fall far below that extreme line. Mr. Corry indeed tells us that 'they retain their vigour and enjoy a permanent state of health until the last;' and that he 'observed a venerable chief of advanced years having the possession of a dozen of young handsome wives, and the father of a young progeny whose legitimacy was never disputed or suspected.' This may be true; but it hardly accords with the known effects of sensuality, in which savages, even more than their civilized fellow-creatures, seem to indulge to excess when the means are in their power.

Mr. Corry proposes, as the best means of civilizing Africa, to make settlements, factories, and forts, in the extent of coast between Cape Verd and Cape Palmas. The labourers whom he would employ he proposes to be slaves, in whom he would recognize a right of property, and whom he would manumit after a certain period of probation. But we are decidedly adverse to any system in which slaves are to be purchased and employed, or in which slavery is to be practised for any term or under any form. No system which is to promote the permanent benefit of Africa, which is to soften the manners, ameliorate the condition, and moralize the sentiments and habits of the natives, can be founded on cruelty and injustice; which are always more or less connected with slavery, under whatever modification it may exist. An equitable system of commercial exchange may be prosecuted without the intervention of slaves; and, as the desire of gain is as strong a principle in the bosom of the

African as of the European, there can be no doubt that the negroes will be willing to work at our settlements as free-labourers as long as they are encouraged by our justice and humanity. We do not think that we make the difference too great when we say that one freeman will do the work of two slaves. But if the product of their labour should be no more than equal, still the difference is infinite in the scale of moral considerations, which are superior to every other in our account of what is wise and good.

In the appendix, Mr. Corry gives a curious and interesting account of the *termes*, *bug-a-bug*, or *white ant*, and the *cameleon*. The ants, according to Mr. C. constitute a regular community, with a king and queen at their head; and display strong marks of instinctive ingenuity in the construction of their houses or towns. Mr. Corry thinks that the variations in the colour of the *cameleon* are not occasioned by the surrounding objects, but by variations in the internal feeling of pleasure or of pain. 'Its natural colour,' he says, 'is a beautiful green,' which, while in a state of perfect health, is scarcely to be distinguished from the trees and grass which constitute its favourite abode. When placed on the gravel or sand, it assumes a yellow tinge. One of its most remarkable properties is the power which it possesses of absorbing or expelling the air from the whole surface of the skin. Thus it will become suddenly plump, and then as suddenly turn to a skeleton of skin and bone. Mr. Corry's Observations are on the whole, far from being destitute of instruction or amusement.

ART. III.—*A Letter to the Right Rev. Dr. Beilby Porteus, Lord Bishop of London, on the Subject of his Citation of the Writer before the Spiritual Court, on an unfounded Charge respecting certain Doctrines contained in his Visitation Discourse, preached before Dr. Gretton, Archdeacon of Essex at Danbury, July 8th, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Essex. 8vo. 1s. Eaton. 1807.*

IN the Critical Review for May 1807, p. 93, we made some remarks on a Sermon which Mr. Stone had published under the title of Jewish Prophecy. In that sermon we observed, and we applauded, an enlightened zeal in the detection of unscriptural error, and more than ordinary manliness of conduct in the vindication of revealed truth. We thought at the time we first read the sermon, that the ministers of the establishment were under considerable obligations to Mr. Stone for the ingenuous openness with which

he had asserted the right of private judgment in the expositions of scripture, in opposition to those creeds and confessions which were never intended to fetter the reason and the conscience of the clergy of England.

Mr. Stone's sermon was preached at Danbury on the 8th of July 1806; and was published in the following month; after which eight months were suffered to elapse, when the author was served with a citation by the apparitor of the Bishop of London, to answer in the spiritual court to a charge of having *revolted from, impugned, and depraved some one or more of the thirty-nine articles, and of having opposed the obsolete statute of the 13th of Elizabeth*, by the doctrines which he had advanced. We were not a little surprised to find that such a citation should proceed from the Bishop of London, who was once a zealous advocate for ecclesiastical reformation, and was actually confederated with Mr. Stone himself, and many other good and wise men, to procure some necessary and scriptural amendments in the liturgy and the articles. The sweets of mitred ease seem, however, to have relaxed his holy zeal, and to have made his lordship an apostate from the righteous cause which he once espoused. But even though the Bishop should have changed his principles with his situation, the consciousness of his own instability ought surely not to have sharpened his hostility against the more virtuous consistency of Mr. Stone. As we think that every man ought to be heard in his own defence, we shall shew the grounds on which Mr. Stone has vindicated himself, before we make any remarks either on the accusation or the defence.

'If, my Lord, you could have detected me in omitting, or altering any part of the Liturgy, and especially of the Litany, in my public use of them, to adapt them to my Unitarian Christian principles, there might at least have been a plausible pretext for a charge against me of opposing the Statute of the 13th of Elizabeth, and of revolting from, impugning and depraving the Articles. But really, in these enlightened times of improvement in the study and knowledge of the Scriptures, and of a careful discrimination between genuine and spurious Christian Scripture, I may hazard a conjecture, that some of our worthy prelates would rather wish that their clergy were *fairly rid* of the thirty-nine Articles, as Archbishop Tillotson wished with respect to the Athanasian Creed, than that they should be made the subject of a prosecution against them.

'Now, as your Lordship cannot prove any such alteration or omission in me, I insist, that, in my instruction of the people from the pulpit or the press, I am not bound by any regard to my *prior* subscription to the Articles, or to the doctrines therein maintained, but only by my obligation to practically and invariably adhere to

two posterior solemn, unconditional Scriptural engagements, which I entered into with my ordaining bishop at his ordination of me as priest. These, my Lord, you require from those whom the Arch-deacon presents to you as candidates for priests' orders.

'As, notwithstanding these my two sacred pledges with my ordaining bishop, by which alone I am bound in my instruction of the people committed to my charge, and to which I have faithfully adhered to the extent of my ability not only throughout life, but in particular in my Visitation Discourse; you, my Lord, have been pleased to commence an unjust, unfounded prosecution against me; the justifiable principle of self defence imperiously compels me to remind you of them by an accurate citation of their contents:—

'*The Bishop.*—"Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

'*Answer.*—"I am so persuaded and have so determined, by God's grace."

'*The Bishop.*—"Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word?"

'*Answer.*—"I will, the Lord being my helper."——See the church's 'form and manner of ordering of priests,' as established by law, by the Statute of the 13th of Elizabeth.

'So was I questioned, my Lord, by Dr. Osbaldeston, Bishop of London, who officiated for my Diocesan, Dr. John Thomas, Bishop of Winchester, the King's Preceptor; and so as candidate I answered, in the year 1762.

'It is evident, that my ordaining bishop in demanding, and myself in giving a categorical answer in the affirmative to these interrogatories, conformed to the Church of England as by law established, and consequently to the Statute of the 13th of Elizabeth in that essential point, which enjoins and enforces the observance of the "form and manner of ordering of priests."

'Be pleased to observe, my Lord, my ordaining bishop *legally* leaves the thirty-nine Articles out of his question. He attaches to my *self-persuasion* concerning Scripture doctrine; and to my *self-determination*, to instruct the people according to such persuasion, and "to teach nothing" else, no reservation, no proviso,—no stipulation respecting the doctrines set forth in the Articles.

'This bishop simply, intelligibly, and expressly, requires me "to teach nothing but that which I shall be persuaded may be concluded and proved by the Scriptures," without adding, *on condition* that what you teach be also consonant to the theological tenets maintained in the Articles. He keeps me free from, independent on, unshackled by, articles of faith of human invention, or interpretation,

in my instruction of "the people committed to my charge;" and consequently in every instance as well from the press, as from the pulpit, and as well in private teaching as in public preaching. In short, the bishop, in the ordination-office for priests adheres strictly to the only solid basis, on which the Church of England sounds, and by which she justifies her dissent and separation from the Church of Rome, namely, "*the sufficiency of the Holy Scriptures for salvation*," in her sixth Article so intitled.

"This judiciously-framed article, and as such I cite it in my Visitation Discourse, is so strongly worded, that I cannot forbear producing it; and in truth, your Lordship's groundless prosecution of me calls for it. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

"In conformity to this truly Protestant principle, which renounces and excludes that human infallibility in matters of divine faith, which the Church of Rome, presumptuously styling herself the Catholic or Universal Church, unwarrantably claims, usurping a tyrannical dominion over the hearts and consciences of men; in conformity to this principle, my ordaining bishop, as authorized by law, required from me a promise—an engagement.

"What promise? What engagement? *Not to teach what a bishop singly, not to teach what a bishop jointly with his assembled clergy at his visitation, not to teach what a Protestant hierarchy, in full consistory, encompassed with ecclesiastical members of both Houses of convocation, might regard "as required of necessity to eternal salvation," and might "be persuaded may be concluded and proved by the Scripture?"—No, my Lord! But, "to teach nothing" as so "required, but that which" I individually "shall be persuaded may be" so "concluded and proved."*

"This, my Lord, being the true state of the case between the bishop and me, at his ordination of me as a priest, and these my solemn scriptural engagements with him being *unconditional, absolute, and express*, without the least reference to the previous subscription to the Articles, these *posterior* engagements rescind the *prior* subscription, or at least release me from the obligation to pay the least regard to doctrines contained in the articles, in my instruction of the people.

"I am bound, in the first engagement, by the sole requisition to day before the people my own interpretation of the sense of Scripture, and "to teach them nothing but that," it cannot be too often repeated, "which I am persuaded may be concluded and proved by the Scripture." In the second engagement I pledge myself to "be ready with all faithful diligence, to banish and drive away all doctrines" which in my judgment, are "strange and erroneous, contrary to God's word"—and militate against Gospel truth.

"As these engagements, my Lord, liberate me from all obligation to consider, whether the doctrines advanced in my Visitation Discourse be agreeable or disagreeable to certain theological positions

maintained in "some one" or in "more, of the" thirty-nine articles, I deny their authority over my conscience in points of faith, of human invention, or interpretation.—Thus liberated, I have no more concern with them, than with the reveries of the Koran, or with the fables of the Talmud. It is futile therefore to accuse me of "revolting from, impugning or depraving" them, as I am justified by these my solemn engagements with my ordaining bishop, to treat them as so many non-entities, as far as respects my instruction "of the people committed to my charge,"—and to be solicitous only to teach them what I am persuaded, or convinced, is "agreeable to the word of God," or gospel truth, and that alone.'

Such is the defence of Mr. Stone, and to us it appears satisfactory and complete. Instead of having violated any point of duty, Mr. Stone has acted consistently with his most sacred engagements, in having taught nothing from the pulpit but what he was "*persuaded might be concluded and proved by the scripture.*" Had he inculcated any unscriptural opinions, however agreeable to the thirty-nine articles those opinions might have been, he would have been guilty of a direct violation of the solemn oaths which he took before the bishop at his ordination. For those oaths, which are not couched in equivocal terms, but in language as plain as could be employed, enforce it as a duty on every minister of the established church to make the scriptures, interpreted by his own living reason, rather than by the reason of dead men, to be his sole guide in the instructions which he delivers to the people. For what are the solemn questions which the bishop puts to every candidate for the priesthood? Does he not say most emphatically, '*Are you persuaded that the holy scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said scriptures to instruct the people committed to your charge, and TO TEACH NOTHING AS REQUIRED OF NECESSITY TO SALVATION, BUT THAT WHICH YOU SHALL BE PERSUADED MAY BE CONCLUDED AND PROVED BY THE SCRIPTURES?*'

This language is not ambiguous jargon or empty sound like that of most of the Articles. It is too plain to be mistaken, and too simple to admit of any double interpretation; and it implies that he, who undertakes the office of priest under the establishment, is to make the scriptures, and only the scriptures, the pole-star of his preaching, the only rule of his doctrine and his conscience. And the candidate for the priesthood solemnly swears, at the same momentous ceremony, not only to teach nothing but what he believes to be agreeable to scripture, but '*to be ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's word?*' By these oaths, thus solemnly admi-

nistered, the great outline of the clergyman's official duty is most accurately drawn and most forcibly impressed; and it consists in doing no more than what Mr. Stone has done, in maintaining those doctrines which are agreeable to scripture, and in refuting those which are contrary to scripture. According to the original constitution of the church of England considered as founded on a different basis from that of the church of Rome, each of its ministers possesses the complete '*liberty of prophesying*,' which is subject to no other restrictions than those which his own reason and conscience may impose. This liberty, which is the very essence of Protestantism, and with which Christ made us free before the distinction of Papist and of Protestant was known, is not only conceded to every clergyman, but is rendered practically obligatory on his mind and heart at the solemn ceremony of his ordination.

Great stress, will, we know, in this case, be laid on the repugnance which there is between the doctrine of Mr. Stone's sermon and the doctrine of the articles. But if Mr. Stone's sermon be diametrically opposite to the letter of several of the articles, it is quite congenial with the spirit in which the whole were framed, and according to the dictates of which spirit alone they were intended to be interpreted, subscribed, and understood. This spirit pervades the sixth article, which contains the embodied essence of protestantism, for it declares that '*Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.*' This article must certainly be considered as invalidating any unscriptural tenets which may be found in the rest, and as imposing on the conscience of the subscriber the obligation of impugning any opinions, even in the articles themselves, which are contrary to scripture. For can it be supposed that the framers of the articles, who had argued so forcibly against the infallibility of the pope, had the hardihood to suppose themselves infallible? If they did not suppose themselves infallible, could they believe it possible to form thirty-nine propositions, of which many relate to the most difficult subjects in the whole compass of human enquiry, and suppose the most intimate acquaintance with the most recondite points of Biblical criticism, without falling into a single error, without mistaking a single text or bewildering themselves in the maze of mysterious speculation? Did the framers of the articles imagine that they had a sufficiency of wisdom and sagacity to anticipate the theological

enquiries of every future age? We do not believe that they were thus presumptuous or thus blind; and we believe moreover that they were more diffident than many of their successors of the doctrines which they had taught, and the conclusions which they had drawn. Of that diffidence we have a favourable specimen, considering the general dogmatism of the age in which they lived, in the twenty-first article, in which they say that general councils '*may err, and sometimes have erred, in things pertaining to God.*' This confession implies the probability of error in themselves; but the sixth article which their protestant modesty caused them to insert among the thirty-nine, proves that they did not wish their false reasonings or erroneous conclusions, if any such should be discovered, to pass for scriptural truth, but according to the solemn pledge which every minister gives at his ordination, to be *banished and driven away as contrary to God's word.* To suppose that the framers of the articles were not guided in their conduct by these considerations, would be to charge them with a degree of arrogance and folly which is not compatible with their characters; and which, if true, would reflect the greatest disgrace on the venerable structure which they raised. They would otherwise have destroyed the fabric of popery in vain; for the sanctuary which they demolished would have contained as large a portion of truth and of charity as that which they erected in its stead. Popery, which affected to be governed by an infallible reason residing in the bishops of Rome and in the councils of the church, might, very consistently with that claim, arrogate to itself the character of an infallible interpreter of scripture; but Protestantism, and particularly the protestantism of the church of England, which always professes its own fallibility and that of general councils, cannot, without the utmost aggravation of absurdity, assert the same lofty pretensions and hyperbolic claims. But yet such is the absurdity of those who have instigated this prosecution against Mr. Stone because his doctrine has happened to differ from that of the articles. For if the doctrine which Mr. Stone has maintained be agreeable to the scripture, it is plain that those who have raised this hue and cry of heresy against him must consider the authority of the articles as greater than that of the scriptures. If so, we suppose that the next step which they will take will be, to move for an act of parliament to declare the incompetency of the scriptures, and the all-sufficiency of the articles. This measure would be only a necessary corollary from their present proceedings.

We know that in defending Mr. Stone against the

intolerance of his persecutors, we shall expose ourselves to no small share of obloquy and misrepresentation. We well know the virulence of infuriated ecclesiastics of all sects and times; but though the charge of intolerance may aptly be applied to the advisers, the instigators and conductors of this prosecution, yet we are convinced that intolerance is not the general characteristic of the present ministers of the establishment, but that no small number among them, and indeed all who are the most respectable for their talents and the most estimable for their worth, reprobate as much as we can do this unchristian prosecution. In advocating the cause of Mr. Stone, we are convinced that we are most essentially serving the ministers of the establishment, and the establishment itself; as far as truth is its object, charity its principle, and righteousness its end. This is the incentive to our exertions, for Mr. Stone, as an individual, is totally unknown to us; and some of his religious tenets are even diverse from our own. He is our friend only because he is the friend of truth; for the sake of which he is undergoing persecution. We consider his case, however insignificant it may appear in itself, to be one of the most important in its relations and its consequences of any that has ever been agitated in the church of England since the period of the reformation. For it involves a question of no less moment than this; whether the ministers of the church of England are to think for themselves, or whether they are blindly to submit to let others think for them, who lived more than two hundred years ago; whether they are to exercise their reason in interpreting the scriptures, or whether they are to have no reason at all; but like boys sitting at the feet of a pedagogue, to maintain as infallible truth every error and absurdity which the framers of the thirty-nine articles chose to promulge? These are questions of such vast magnitude and concern, that, compared with them, even the Catholic claims, weighty as they are, are only as dust upon the scale. A priesthood degraded by ignorance, and an establishment polluted by idolatrous superstition, might have done for a darker age, but it will not suffice for this enlightened period. To deprive the clergy of the free exercise of their reason, is in fact to render them irrational, and to supersede the necessity of a learned education. For to what purpose are they taught to exercise the thinking faculty, if as soon as they enter the sanctuary of the establishment, they are to think no more; if enquiry is to cease and research to end? Is not this to vilify the ministers of the church, and to lower them in the estimation of the people? The clergy, in order

to instruct with effect, ought to be wiser than those whom they teach; but our present system, which tells the priesthood to tread blindly in the superstitious track of their forefathers, tends to render them proper objects of instruction, but totally disqualified to instruct. If we wish to confer any thing like dignity on the character of the priesthood, or to render them respectable in the eyes of the people, as teachers of the most important truths, we must not tie them down, like swine, to extract all the theology which they are ever to be suffered to know, from that trough of reputed orthodoxy, which is filled with the mere offal of theology, which can neither communicate light to the mind nor comfort to the soul.

The title of the sixth article is, the 'Sufficiency of the Holy Scriptures for salvation.' Surely those who commenced this impolitic and unscriptural prosecution against Mr. Stone, must have forgotten that there is any such article in the book of common prayer or any such declaration in the constitution of the English church. If the holy scriptures alone, without the bulls of popes or the glosses of councils, be sufficient for salvation, what need we more? And has Mr. Stone asserted that less will suffice? No; he is an incorrupt and unbiassed advocate for the all-sufficiency of the scriptures. But this is not enough for those who on a former occasion raised the cry of 'no popery,' who yet have had the hardihood to set on foot a prosecution of which any papist would be ashamed. They cannot be satisfied without substituting this idolized Dagon of the articles for the authority of Christ, and the true religion of the scriptures. Christ himself, though the very image of spotless truth, did not require an assent to his assertions without proof; he said, search the scriptures, scrutinize the miracles, and yield only to the force of evidence. But the authors and advisers of these unchristian proceedings against Mr. Stone have the audacity to declare, that, in opposition to the injunctions of Christ, and the evidence of scripture, we are to yield a blind assent and an abject submission to the dogmatic affirmations of persons who lived in a period of ignorance and superstition. The light of the gospel is not to be seen by the clergy of the church, till it has first been hid under the bushel of the articles.

The defence of Mr. Stone may be securely placed not only on the solemn oaths which he took at his ordination, and on the sixth article which was intended as a rule for interpreting the rest, but on the broad principle of protestantism, of which the sixth article professes to acknowledge the solidity and to venerate the truth. The great and adamant base of protestantism, as opposed to popery, is this, that the

scriptures, interpreted not by the decrees of synods or councils, but by the reason and conscience of individuals, are the only rule of faith. Will the authors of this anti-christian prosecution pretend that the church of England is not a popish but a protestant communion? If it be a protestant communion, the prosecution of Mr. Stone is a palpable dereliction of its principles. For what is the charge against Mr. Stone? that he has preached what is contrary to the scriptures? No;—but that what he has preached is not in unison with some of the thirty-nine articles, which are themselves not in unison with the scriptures. This is the extent of his guilt; and, in the language of truth, this guilt constitutes his innocence. For he has done nothing more than what he was bound to do by his ordination oaths, which were founded on the true principle of protestantism; and to a reverence for which the church of England is indebted for its establishment. Had the true principle of protestantism (that the scriptures are the only rule of faith) been steadily pursued, the errors which the reformation left in the doctrine of the church would have been gradually removed in proportion as the scriptures were better understood. But the church of England, by relinquishing in practice that principle of protestantism which it professes in theory, opposes not only the most formidable obstacles in the way of rational improvement, but reviles and persecutes those persons who gently admonish her of her unscriptural errors, and affectionately implore her to listen to the voice of truth. She forgets that all unscriptural tenets are opposite to her primary constitution as a protestant communion; and that, instead of making the scriptures conform to her articles, those articles have no validity except as far as they are agreeable to the scriptures. If the church of England punishes its ministers for vindicating those truths which are agreeable, and for refuting those errors which are opposite, to the scriptures, she perjures her first and virgin vows, to make the scriptures the only object of her attachment and the only rule of her belief. Our ancestors forsook the church of Rome, because they could no longer enjoy liberty of conscience within the pale of her communion; but that liberty, which the church of England abandoned the church of Rome in order to obtain, she now refuses to her ministers. Strange inconsistency!—the ministers of the church of England are not to think for themselves; they are to be cited by the apparitors of her bishops before the unrelenting vengeance of the spiritual court; if they dare to speak what they think. They are not to profit by the progress of knowledge, nor to derive any benefit from the late improvements in Biblical criticism; but are still to yield, on the pain of suffering all the woes which the *mercy* of intole-

rance can inflict, an obsequious and unconditional assent to the dogmas of their more credulous or more ignorant forefathers. Surely this is totally irreconcilable with the spirit of a protestant church, and neither consistent with scripture, with reason, nor with charity. If one species of truth be of transcendantly greater importance than another, it is religious; but that religious truth which is most important, and for which our ancestors argued and died, is not to be found in the artificial systems, the metaphysical creeds, and hypocritical confessions of men, but in the simple and undorned volume of the Evangelists.

The present prosecution of Mr. Stone is a ground of serious alarm, not only to the clergy, but to every individual who, as a friend to a religious establishment, wishes to be instructed by a priesthood who preach what they are convinced to be the doctrine of scripture, rather than by priests who do nothing but repeat the old common-place of ignorance and superstition. If the prosecution of Mr. Stone should be employed as a precedent, which it most probably will, what will be the consequence? All freedom of speech will be stifled in the pulpit; for if any clergyman should hereafter in any degree contravene any one of the articles, he will be liable, at the instigation of any malicious bigot, or any personal enemy, to be cited to appear in the spiritual court, where, if he suffer no other punishment, he will be impoverished by the expences which will be accumulated by the procrastinations of the prosecutor, till comparative mercy would appear in the torture of the inquisition. But, we will ask, is the spiritual court a proper place for deciding questions in polemical theology? Is Mr. Briton (the nominal prosecutor of Mr. Stone), or are Sir G. Nicoll and Dr. Lawrence (the counsel of the prosecution), or Sir Wm. Scott (who presides at what is called the trial), learned in the scriptures? or is their intellect illumined even by a single ray of critical light? We cannot suppose them acquainted with the first elements of protestantism, because if they had been, we do not think so ill of them as to suppose that they would have countenanced this worse than Popish persecution. Yet to such men is it to be left to decide, whether the doctrine which Mr. Stone has preached be agreeable or adverse to the scriptures! But perhaps it will be said that Sir William Scott, though he knows nothing of the scriptures, will not pass sentence without first consulting the bishops; but is the judge to take his opinion of a cause from the abettors of the prosecution? We mean nothing derogatory to the integrity or the learning of the episcopal bench, but we must say that

even the bishops themselves are not proper persons to exercise at the same time the irreconcilable offices of prosecutor and of judge. And, with all becoming humility, we will remind the mitred bench that the precept of Christ, *judge not that ye be not judged*, is more particularly applicable to the varying opinions of conflicting religionists. Had Mr. Stone been tried by a jury of learned and conscientious theologians, we might have acquiesced with something like complacency in their determination; but we must most seriously object to the pronouncement of judgment by a man, who, from his ignorance of biblical criticism, is not competent to decide what doctrine is and what is not agreeable to the scriptures. We trust that Mr. Stone will feel it his duty to publish every particular of the proceedings against him, that the public may distinctly see the severity and injustice which he has experienced; and we moreover hope that the question of the prosecution itself will be agitated in the House of Commons, that that enlightened body, whose peculiar province it is to guard the liberty of the subject, may abolish the inquisitorial powers of the spiritual court, and put a stop to the further progress of ecclesiastical domination.

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ART. IV.—*The Life of George Morland; with Remarks on his Works.* By G. Dawe. 8vo. Verner, Hood, and Sharpe. 1807.

THE subject of this candid and discriminating piece of biography is a singular instance of genius, debased by profligacy; and of a genuine and refined taste in the arts, accompanied with a degree of brutal grossness which seemed to indicate a total absence of those delicate sensibilities, which, if they had been as visibly portrayed in the actions of his life, as they were in the touches of his pencil, would have rendered him one of the most amiable of mankind. Genius may excite admiration; but it is only virtue which can conciliate esteem. As a painter, Morland excelled in the characteristic delineation of the forms, the groups, and combinations, of simple and unsophisticated nature; but his moral conduct, from the time that he became his own master, presents one uniform and disgusting spectacle of deformity and vice.

George Morland was born in London, in June 1763. His father was himself a painter of some degree of eminence; but less distinguished by skill in his profession than by the intensity of his diligence and the integrity of his life. Morland

was brought up under the immediate superintendence of his father; but the state of rigorous seclusion in which he was long immured by the fond anxieties of parental regard, proved one cause of the misfortunes and enormities of his future life. For he was no sooner liberated from the restraint in which he had been kept for so many years, than he indulged in every excess, unrestrained by the feeling of shame, and uncontroled by the calculations of prudence. Both in an intellectual and a moral view, children learn much from each other. The collision of mind with mind operates as favourably on them as on older persons; and the exercise of all the juvenile sympathies, for which ample opportunity is afforded in the numerous concourse of youth, in their sports and conflicts, their pains and pleasures, their enjoyments and privations, tends to elicit those affections which constitute the use, the pleasure, and the ornament of maturer years. Even the feeling of shame, that strong safeguard of virtue, is never so continually and beneficially excited as among the society of our equals, whose kind regards we solicit, and whose aversion we deprecate; in whose good opinion we wish to rise, and dread to fall. It is in the society of their juvenile associates, who, whatever may be the case with individuals, generally possess in the aggregate a very correct standard of right and wrong, that children become sensitive to those feelings of benevolence and propriety which constitute the basis of moral character. It is not the cold or formal admonition of a pedagogue, or even of a parent, which so forcibly teaches the practical discrimination of vice and virtue, of honour and of shame, as the lessons which youth learn in the society of youth. Whatever may be the defects, whether radical or accessory, which may belong to public seminaries of instruction, we are convinced by observation and experience, that the advantages, both intellectual and moral, greatly outnumber those which can accrue from the best regulated system of domestic education. And we mean to apply the remark to the youth of both sexes. Meanness, selfishness, egotism, envy, pusillanimity, and pride, all the qualities which most degrade and deteriorate the individual, are, on an average, more frequently the product of private than of public education. We have been led to make these remarks by the effect which the discipline of domestic privacy and seclusion had on the moral character of Morland. His father, wishing probably to preserve him entirely free from the contagion of vice and the contamination of bad example, brought him up entirely at home without any associates of his own years. Thus he had no companion or rival in study or in play. The practice of his art was prosecuted under the eye of his father;

and for about seven years his application is said to have been incessant. Whatever may be said of the inspirations of genius, all excellence is the product of industry. Something may be allowed for original capacity: but in all the works of art, the greatest share of the execution must be regarded as the effect of early culture, and of incessant toil. Morland's primary predilection for the exercise of the pallet and the brush, was the effect of early association, which was improved by uninterrupted exercise into a passion, which, notwithstanding the eccentric career of folly and of vice which he afterwards ran, continued to constitute his favourite pursuit and his predominant propensity to the last dregs of expiring life. But though Morland acquired skill in painting by practice, he had no opportunity of learning morality but from parental admonition. Morality, however, is not to be taught solely by persuasion, or by precept; and when Morland left his father's roof, he appeared to have benefited but little by the moral injunctions of his parent; which, in the secluded manner in which he was brought up, were not conjoined with sufficient opportunities of practical exemplification. His father besides erred in drawing a false and exaggerated picture of the fraud, the artifices, and depravity of the world; from which he was secluded as from the contact of pestilence or the peril of death. When Morland found that the representations of his parent were fallacious and unfounded, the discovery must have diminished the effect of his advice, and weakened the impression of his authority. The solitude too to which Morland was restricted for so many years, was what probably caused him afterwards to be so little select in his company; or which excited a preference for vulgar company, with whom he could be at ease, rather than for better and more polished circles, in whose presence he was abashed by an awkward sheepishness which he could never overcome.

'Till the age of eighteen, young Morland was never permitted to spend an evening abroad, except at the house of Mr. P. Dawe, the only person with whom his parents could trust him, as they could rely on his not leaving their son till he had seen him safe home.' Almost the only recreation in which he was permitted to indulge, was a walk on the Sunday with Mr. Dawe in the vicinity of the metropolis. Then 'his spirits and limbs, freed from their weekly confinement, obeyed the impulse of the moment, and he displayed all the indications of being unaccustomed to the government: wild, and void of self-command, his rashness in tempting danger could be only equalled by his awkwardness in endeavouring to extricate himself.'—'His parents had en-

deavoured to reconcile him to confinement and deter him from the vices of the town, by exaggerated accounts and bug-bear stories concerning its dangers; but, in his nineteenth year, Morland determined to put their statements to the test of experience; he began to throw off all restraint, and to plunge into that vortex of dissipation in which he was finally lost. His Sunday walks were soon exchanged for a ride with some favourite mistress, with whom, when he could procure a sufficient supply of money for the purpose, he used to exhibit himself in a phaeton or chaise. On these occasions, and indeed throughout life, he appears to have been insensible to the feeling of shame; which may be principally ascribed to the confined manner in which he had been brought up, which had not taught him at an early period to set any value on the good opinion of his fellow-creatures, or to make those moral discriminations, which are never to be properly learned by him who is kept in a state of solitary seclusion from the world.

'A short time before the expiration of Morland's apprenticeship with his father, he received a liberal offer from Mr. Romney, on condition of his entering into articles for three years; but his parents could not persuade him to accept the proposition; he remarked, that *the slavery of one apprenticeship was quite sufficient for a man's life*. He had besides this, an advantageous proposal from Mr. Gress, drawing-master to the royal family; yet so great was his bashfulness and aversion to all controul, that he could not be induced to engage in any constant employment.' We thus evidently see that the rigorous confinement to which Morland had been compelled to submit in early life, had excited in his mind an aversion to all controul, which was the primary cause of his future irregularities.

For a few months after Morland had thrown off the habit of parental subjection, he was hired by a publisher in Drury-lane to paint some subjects, which did no credit to the artist or to his employer. Morland had a garret engaged for him in Martlett-court Bow-street, where he continued to drudge for some time for this crafty and niggardly vendor of prints, who knew how to turn his labours to a good account; for he obtained from him a sufficient number of pictures to fill a room, to which the price of admittance was half-a-crown. 'His meals were carried up to him by his employer's boy; and when his dinner was brought, which generally consisted of sixpenny-worth of meat from the cook's shop, with a pint of beer, he would sometimes venture to ask, if he might not have a penny-worth of pudding. He would occasionally solicit for five shillings; "Blood-an-oons, man!" the Hibernian would reply,

"do ye think I am mad, or made of money? There is half-a-crown for you; and you may think yourself very well off with that: by J—s you have not done a half-a-crown's worth of work to day!"

From this state of bondage Morland was relieved by an invitation from Mrs. Hill, a lady of fortune, who was then at Margate, to paint portraits there during the season. Mrs. Hill received him into her house and shewed him the utmost civility and attention; but he could not *bear*, as he told a friend, *to be stuck up in the society of her old maids*, and it was not long, therefore, before he left Mrs. Hill's and took a lodging for himself. Mr. Sherborne, brother of Lord Digby, occupied part of the house in which Morland fixed his residence. This gentlemen, who had himself a taste for the arts, conceived a friendship for Morland, and shewed himself anxious to serve him by every means in his power. He ordered several pictures, and supplied him with money. 'But all his kindness was requited with ingratitude; Morland had no taste for the refinements of friendship, and could not bear restraint. After he had got of Mr. Sherborne all the money he could procure, he chose never to see him again!' From Margate, Morland in company with Mrs. Hill made a short tour to France; but he proceeded no farther than St. Omer's, and returned without his patroness; as he could not endure a longer separation from his customary companions and riotous festivities on the other side of the water. The sketches which he made in France, are said to have been 'extremely interesting, from the power he possessed of seizing and displaying in a lively manner the peculiarities of the French people.' On Morland's return to London, he began to paint those familiar and domestic subjects, which afterwards procured for him such extensive and well-merited reputation. In July 1786, he married a Miss Ward, whose brother married Morland's sister. This party took a house in High-street, Mary-le-bone, where the only piece which Morland painted of any consequence, was a series of six pictures, called *Lætitia*, or *Seduction*. They represent the progress of a young female from the country, through the successive stages of misery and depravity in the metropolis, till she is again received as a penitent into her father's house. The whole is said to have been very characteristically and feelingly portrayed.

From his residence in Mary-le-bone, Morland removed to Camden-town, where he greatly increased the number of his illiterate, vulgar, and dissolute acquaintance, by the addition of a number of post-boys, coachmen, &c. &c. Among others he conceived a friendship, if such it may be called, for a shoemaker, named Brooks, who had been

brought up in scenes of the lowest dissipation, and was practically versed in almost every species of depravity. To him Morland was indebted for an increased proficiency in profligacy and vice; in which the painter soon rivalled his master of the awl. 'In his pictures he has introduced most of his companions; and in that of the *Sportsman's return*, Brooks is represented leaning out of a stall; he has also a place in many other of his productions.' At this period of his life Morland painted a great number of pictures, most of which were sold as fast as they were finished, to supply his present exigencies. The picture of the Mad Bull, which contains twenty figures, and is replete with low humour, produced him no more than half-a-guinea; it was however speedily resold for five guineas; and Mr. Dawe says that it would now produce twenty. Morland was offered twelve guineas for his 'Children playing at blind-man's buff;' this sum was so much greater than he expected, that he and Brooks resolved, on receiving the money, to evince their joy by drinking each twelve glasses of gin; which resolution was *piously* observed. The fame of Morland as a painter had now risen to such an height, that, where he could formerly obtain only a few shillings for a picture, he could readily procure as many guineas. The subjects of his pictures being taken from common life, were adapted to common comprehensions, and the engravings which were made from them experienced an unparalleled sale, not only in this country but on the continent. But the prodigality of Morland more than kept pace with the increase of his wealth; and notwithstanding the numerous pictures which he painted, the rapidity with which they were executed, and the large sums which they produced, he was, from this period to the termination of his days, involved in difficulty and debt. From Camden town he suddenly decamped in order to escape from the importunities of his creditors. The pictures on which he was at work and the rest of his effects were secretly removed by the dexterity of Brooks; and nothing was left to satisfy the demands of the landlord, but a large heap of cinders, in which were found many public-house pots.

Morland remained within the verge of the court for about a month, when he hired apartments in Leicester street. Here he began to follow that style of English rural scenery which was most congenial to his taste. 'One of his first productions of this kind was a large picture of Gypsies kindling a fire, painted for Col. Stuart for forty guineas; which at this time he considered a very liberal price, being twice as much as was paid by the dealers.' This picture, like most of his other productions, was finished with a rapi-

dity bordering on the precipitation of negligence. But his object was rather profit than fame; and the price which he was offered for any particular performance only served to accelerate the execution. What more than any thing else serves to shew the potency of his genius, was the celerity with which he wrought, compared with the general excellence of his performances. For even his coarsest and most random strokes betray the hand of a master; and with all his negligence, all his haste, and all his faults, Morland deserves to rank in the pastoral of painting with Thomson, Burns, or Bloomfield, in the pastoral of poetry. While Morland was at work on his piece of 'Gypsies kindling a fire,' Col. Stuart in company with a friend called one morning, and asked when it would be finished? Morland replied by four o'clock. The Colonel, seeing how much was wanting to complete the design, doubted the possibility of such rapid execution; but said he would call at the appointed hour. When the gentlemen were gone, Morland began to 'consider how he could curtail the work,' as he was impatient for the money, of which he had received no part in advance. He instantly 'obliterated several figures which he had sketched, and in their place introduced one in a carter's frock, threw in masses of shade and foliage, which diminished the labour, and by three o'clock the work was completed.' Morland's reputation was now so high that he might have had his own price for any number of pictures which he could produce; but his extravagance always exceeded his pecuniary supplies; and his improvidence seemed to increase in proportion to the prosperous tendencies of his fortune. As he could not endure genteel society from the restraints which it imposed, he was continually surrounded by a number of low and vulgar parasites, who participated in his ebriety and debaucheries; and many of whom took advantage of favourable opportunities to obtain his pictures on their own terms. Of many he disposed in order to appease the pressing importunity of some clamorous creditor; and indeed all the pieces which he successively produced, which amounted to many hundreds, were successively sold to satisfy the present exigency. In his rides about London, Morland occasionally put up at the White Lion at Paddington, and 'finding the landlord to be a jolly fellow, and that the place was much frequented by drovers, he took a fancy to it, and engaged a house directly opposite.' Here Morland plunged more deeply than before into the vortex of debt. He had at one time no less than ten or twelve horses standing at livery:

'While his extended reputation, style of living, and the money

he could command, introduced him to a large circle of acquaintance suited to his taste. With these he attended all the vulgar sports in the neighbourhood, such as bear or bull-baiting, boxing, and similar amusements; and became surrounded by quack doctors, publicans, horse-dealers, butchers, shoemakers, tailors, and other such like associates, all of whom he converted into picture-dealers. So much was his easel surrounded by characters of this description, that he had a wooden frame placed across the room similar to that in a police office, with a bar that lifted up, allowing those to pass with whom he had business. Under these circumstances it is surprising that he should still have continued to improve in his art, as he still certainly did; for in this manner he painted some of his best pictures, while his companions were carousing on gin and red herrings around him.\*

From his residence opposite the White Lion, he removed to a larger house in Winchester-row, Paddington.

\* At the bottom of his garden was a chaise-house and stable; this he soon converted into a menagerie, where he kept an old horse, an ass, foxes, goats, hogs and dogs, of all kinds, besides monkeys, squirrels, guinea-pigs, dormice, and other animals in abundance. These he occasionally introduced into his pictures, and indeed he was never at a loss for models, let the subject be what it might, for his companions were always proud to exert themselves in procuring them.

At this house his prodigality increased; and, in addition to his other expences, he kept two grooms and a footman in livery. In his residence at Paddington, which lasted only eighteen months, he contracted debts to the amount of nearly 4,000*l*. This induced him to abscond in order to elude the harassing vigilance of his creditors. But, large as his debts were, it would still have required only a small share of economy and prudence on his part to liquidate the whole; for when he chose to be industrious he could earn 100 guineas in a week. But Morland seems to have been destitute not only of economy, but of that sense of justice which of itself is often sufficient to engraft economy on habits of extravagance. Various arrangements were devised by the admirers of Morland's genius for the diminution of his embarrassments; but every project that was ever imagined for his good was eventually defeated by his own intemperance, temerity, injustice, and extravagance. In those periods of his life when he was endeavouring to escape from the importunity of his creditors, he visited many parts of England, and preferred the north road, as his favourite public houses lay in that direction. He was generally attended by two or three of his profligate associates, who served to keep up his spirits, and to convey his pictures to the metropolis for sale. In

these excursions he was wont to mingle with the peasantry in the places where he made any stay, to visit their cottages, and play with their children. Thus he enlarged his stock of imagery, and his knowledge of those forms and habitudes of common life, which, whenever he found an opportunity, he was wont to transfer to the canvass. In all the diversity of circumstances and situations in which he was placed, he was never wholly inattentive to the object of his profession. 'In November 1794 he made an agreement with his creditors to paint two pictures per month, which were to be sold for their benefit,' but to this as well as to other similar engagements he had neither the constancy nor the honesty to adhere. His intemperance kept pace with his pecuniary embarrassments, and notwithstanding the native vigour of his constitution, his health began visibly to decay. During the whole day he swallowed all kinds of strong liquors, in order to alleviate his despondency and stimulate his exhausted frame. But, as happens with inveterate drunkards, this remedy soon ceased to produce the desired effect; and on the contrary aggravated every symptom of corporeal debility and of mental distress. In 1799, finding it impossible any longer to avoid the pursuit of his creditors, he procured himself to be arrested, and went to the King's Bench prison. He soon after obtained the rules; and rented a ready furnished house in St. George's fields. Here as usual he had numerous visitors and kept a sort of open house. He never failed to get intoxicated every night, and as he did not choose to be carried to bed, he usually took his rest upon the floor. In the morning his hand was too unsteady to hold a pencil till he had gorged a requisite potion of brandy or gin. Sometimes he was supported by his man while he dashed on the canvass some of his happiest effects. After spending about two years in this state of confinement, he was released by an insolvent act in 1802. After this his faculties rapidly declined. A paralytic affection deprived him of his left hand, and rendered him incapable of holding his pallet. He was now reduced to the necessity of making drawings, which his man sold for what he could get: from mere habit he became so expert at these sketches that he would often execute them at a public house, when half asleep, to raise a little money.'—In October 1804 he was seized with a brain fever; for eight days he remained delirious and convulsed, when he expired in the 42d year of his age.—Such was the end of Morland, whose genius did honour to his country, but whose vices were a disgrace to human nature!—The transcendant excellence of his character as an artist was hardly associated with one moral quality

which could render him either dignified or amiable as a man.

Before we quit this work we must remark, that Mr. Dawe has executed his task with an impartiality and a regard for truth which merit no ordinary praise.

ART. V. — *Three Comedies, translated from the Spanish.*  
8vo. pp. 346. Hatchard. 1807.

IT might have been naturally expected that the work of Lord Holland (noticed in vol. ix. p. 191, of this Review) would lead the way to many after publications relating to the Spanish stage; since, in these days of book-making adventure, any subject that possesses a claim to novelty is too precious a mine of wealth to be suddenly relinquished, or even to be deserted for a moment by the tribe of hungry speculators who are always on the watch, till it is completely exhausted, both of its genuine ore and of all the dross and baser matter which adheres to it. It occasioned us therefore some surprize that a whole year passed over our heads without producing any fresh samples for our inspection. The ice however is now broken, and, if the present attempt succeeds, we may expect an inundation of Calderons and Vegas as terrible as that which, for the space of five or six years, desolated our unhappy country under the direction of Render, Plumtre, Holcroft, and all the merciless host of German literati.

The diversity of national tastes is in no respect so apparent as in dramatic composition. If the irregularity and licentiousness of the English stage only moves the ridicule of our fastidious neighbours, the cold declamation and regular action of their rigid theatre is no less unsuitable to the habits of thinking and feeling with which we ourselves have been educated. On the other hand, the gross exaggerations of nature and unbridled contempt of rule exhibited by the German dramatists, though recommended to some of us for a time by novelty and fashion, and still more by the revolutionary ferment of the day, were always distasteful to the reflecting part of our community, and are now universally discovered to be repugnant to the hereditary taste of an English audience.

The experiment remained to be tried with the Spanish drama; and, whether the present publication be followed up by more translations or not, we can confidently venture to pronounce it will not finally succeed. We do not mean to say that the brains of Spanish authors have not already been turned to

good account, and may not yet prove serviceable to many of our English writers, when cooked up according to their own fancy and with due attention to the public palate. Many of our most popular farces (we may instance 'The Pannel,' 'The Marriage of Figaro,' 'The Midnight Hour,' and several others) are formed on Spanish models and amuse us very greatly, if not very rationally, by the whimsical intricacy of plot, the absurd *qui pro quos*, and ridiculous *contretems*, with which they abound.

But, however we may suffer ourselves to relish an hour's entertainment of this laughable description, we require nature and probability for the ground-works of a more permanent satisfaction; nor is it possible we should long be made merry by situations, however ludicrous, which we are assured that accident could never have produced; or by characters acting in direct opposition to all the principles of human conduct, merely for the purpose of forcibly distorting our risible muscles.

The two first of these comedies are translated, or rather freely imitated, from the originals of Calderon, the third from D. Antonio de Solis, who is known to us only by name. They are all of that class which is distinguished by the title of '*Comedias de Capa y Espada*,' strictly, '*genteel comedy*;' concerning which the reader may find several sensible remarks in the '*Life of Lope de Vega*,' and some in the preface to the work before us. These comedies, in the original, are written in verse. The translator has confined himself to prose, with a view of adapting them closer to the modern English stage; but, as we do not think they will ever become fit subjects for representation in this country, we wish he had given them a poetical form, which would have been more agreeable to their native character.

In the days of Calderon, at least, the Spanish court and nation had not lost all the peculiar features of chivalry, and their stage (the faithful chronicle of manners) exhibits very interesting traces of this essential characteristic. With the same view of *modernizing* his subjects, our author has, very foolishly, taken pains to soften down this striking singularity, which is, however, so interwoven in the very essence of the productions, that he is unable to destroy it altogether; and the consequence is that they present, in his translation, a picture of no manners at all, either ancient or modern, or rather those of two very different ages unnaturally confounded together. We particularly regret the absence of those romantic love-scenes, in which the chevalier and his mistress waste several pages in the interchange of short alternate sonnets addressed to each other; the more so, as these

are probably of the same school with the fanciful and *chivalrous* dialogue of "Love's Labour Lost."

A surprising uniformity of plot prevails in all these pieces. A lady, whose spirit of intrigue is only equalled by her inviolable chastity; her brother, who keeps her under watch and ward with dragon-like jealousy, and is ready to run her through the body in cold blood, on discovering the slightest symptom of undue levity; his friend, who has only to declare his love for the sister in order to ensure the approbation of the brother, yet prefers running the risk of having his own throat cut as well as his mistress's, merely for the pleasure of carrying on a platonic intercourse in secret, and amusing the audience with awkward situations and hair-breadth escapes; a bustling chambermaid; and a valet, half knave, half coxcomb, half fool, and half wit, who keeps up the football of laughter for the galleries; form the principal dramatic personæ of each play. That of Antonio de Solis, indeed (which must be more modern than the others, though we are not exactly aware of the period at which its author flourished), is furnished with a double set of these characters, which renders it more full of bustle and incident than either of the others.

It will hardly be expected of us to give an abstract of each individual plot after this general description which applies equally to all three. The second, 'Keep your own Secret,' appeared to us, upon the whole, entitled to the most praise; the dialogue is in many parts very witty, and the incidents humorous. It is true that Don Arias, who would be a scoundrel in England, passes off with very little censure; and that the behaviour of the Prince of Parma to his secretary, which is as scandalous, according to our notions, as the behaviour of a prince can be, does not call forth a single question as to its justice and propriety. But this is owing to the difference of Spanish manners and opinions.

We will conclude our remarks by quoting one scene from this comedy, which is not only a happy specimen of the humour which runs through these performances; but is, in our opinion, a proof that if our dramatists have stolen from foreign theatres, those of Spain have now and then made reprisals. It seems to us impossible that Lazaro should have been so happy in finding excuses and inventing lies, if he had not had the example of Falstaff before him to copy from.

' Enter LAZARO.

' Lazaro. I have had no great trouble in gaining admission, at least; for there were the doors wide open, and not a servant in

the way ; so I have e'en walked in, without having asked leave of any body ; because... (*starts on seeing Don FELIX.*)

' *D. Felix.* Heigh, Lazaro ! what brings you here ? And what has frightened you so ?

' *Lazaro (trembling).* Because—

' *D. Felix.* Because of what ?

' *Lazaro (aside).* To be sure it must be his ghost ! Did not I leave him at the palace not five minutes ago ?

' *Da. Anna (aside).* Certainly every thing conspires to betray me !

' *Lazaro (aside).* I must invent some story now to bring myself off.—Thank the stars, if a man has but his wits about him he may find a way out of every danger... The villain ! the scoundrel !

' *D. Felix.* Calm yourself, and let me hear what has happened to you ?

' *Lazaro.* I cannot calm myself, Sir ; I cannot indeed ; I'm too angry ; if I did not vent my passion, it would burst me. However, as to the matter of what has happened, the best I can tell you, Sir, is this. I chanced to be at a gaming table, Sir ; for, Sir, I do play as well as the best of them ; aye, and stake my whole estate upon a single throw of the dice. So, Sir, as it chanced, a very villainous chance befel me ; for by chance in came—(*aside*)—Where the devil will my story end ?... As I was saying, Sir, there chanced to come in a man—Nay, why should I call him a man ? He is no better than the shadow of a man ; and the very sight of a man might be sufficient to annihilate him. Now what does this fellow do, but picks a quarrel with me ; not that he durst meet me, no, nor look at me, alone ; but he had brought with him eleven fellows more, that he might fall upon me with odds. So when I saw the round dozen of them all coming to attack me at once, with their swords drawn, I whipped out the blade that was given me last night by the prince—(Heaven bless his honour !)—To make my story short, I shewed them plain enough what it was they had to deal with ; for I drove them all out into the street, and there I laid among them, cutting here, and slashing there, till at last they were ashamed of being so beaten ; and twelve of them assaulted me one side, and nine on the other, and the remaining three made a stand against me in front.

' *D. Felix.* Well ! but twelve, and nine, and three, make four-and-twenty ; I thought there had been but a dozen of them.

' *Lazaro.* Very true, Sir ; but then I reckon their shadows and all. However, I was more than a match for the whole posse of them ; and if I had not unluckily broken my sword, I should have sent them every one to the devil.

' *D. Felix.* Broken your sword ! Why, don't I see it whole by your side ?

' *Lazaro.* Aye, Sir, as whole as a roach. Why that was the most extraordinary circumstance of all. You must know, that when I broke my sword I did not give up the battle for all that

but using the point of it, as if it had been my dagger, which I had lost but just before, I gave such a furious blow upon one man's steel buckler, that it struck fire; so the very instant I saw the sparks fly out, as quick as thought I joined the pieces of my sword to one another, and soldered them together in the flame.

'*D. Felix.* Very extraordinary indeed! But you say you lost your dagger; how happens it then that I see it sticking in your girdle?

'*Lazaro.* O, Sir, such a common accident as that is hardly worth telling you. I stabbed one of the rascals, and he ran away with the dagger in his side; however, not being much hurt, he presently drew it out, and came back to attack me with my own weapon; now, as good luck would have it, I happened at that very moment to turn myself round thus; so that the point of it went directly into its own sheath, and there it has staid ever since. I suppose the battle would have lasted till now, if Madam Justice had not interposed and parted us; and it was to get out of her clutches that I ran in hither.

'*D. Felix.* I think your fright must have taken away your senses; for certainly I never heard any man utter so many absurdities.'

As for the style and language of the translator, if not always very animated, it is generally easy and correct.

ART. VI.—*Practical Illustrations of Rhetorical Gesture and Action, adapted to the English Drama, from a Work on the same Subject by M. Engel, Member of the Royal Academy of Berlin. By Henry Siddons. Embellished with numerous Engravings expressive of the various Passions, and representing the modern Costume of the London Theatres. 11. 1s. in boards. pp. 387. Phillips. 1807.*

IT is remarked by Shenstone, that bad poets occasionally make good critics, as weak wine may sometimes make a figure in vinegar. That sensible writer was certainly indued with the spirit of prophecy. In these modern times, the badness of the poetry, and the acidity of the criticism, are become proverbial, and are wonderfully well adapted to each other. Perhaps the reader may already guess the source of these observations. We have been involuntarily led to consider that mysterious process by which a man teaches others what he has been unable to learn himself, and to contrast the pithy instructions of Mr. Siddons with his tame performances. We may reasonably distrust the merit of rules which produce so little effect in practice, and regard the learned attempts to express in words the gestures and action

of the human passions, as ingenious theories, without any foundation in nature. Whether it may be possible to organise any system adequate to explain the external signs of what passes within the breasts of men, we know not. After perusing the work now before us, we entertain considerable doubt on that subject. The utmost efforts of Mr. Siddons and M. Engel have been unable to produce a series of descriptions of the phenomena of any emotion of the mind by which it might be distinctly recognised without extrinsic aid. We defy the most ingenious solver of puzzles, by merely hearing the symptoms of a passion read from this performance, to guess with any tolerable certainty what is meant by it. The same observations in fully as strong a degree apply to the plates, which are numerous, and of indifferent execution, and wholly inadequate to the purpose for which they are intended. Wherever we are permitted to inspect two figures in action at once, great part of this embarrassment ceases. The written, as well as the painted, expressions of the passions appear to resemble an alphabet, of which each letter is insignificant, and conveys no idea to the mind; but in combination, they elucidate the powers of each other, and afford a ready key to the solution of our difficulties.

In an advertisement, Mr. Siddons informs us that the learned and ingenious work of M. Engel has been long known and deservedly esteemed on the continent of Europe; that it contains the most luminous views regarding the principles of public speaking; that such a work has been a desideratum in the English language; that a translation of it would have been very good, but that the adaptation of it to our own theatre is a great deal better; and finally, that the editor is deeply indebted to the friend, whose genius and taste are exhibited to no striking advantage in the host of prints which adorn the pages, and augment the bulk of the volume before us. Next follows the body of the work in a series of letters, which open with a violent remonstrance to a friend who it appears had opposed his sober advices to the undertaking. This friend has a great aversion to studied acting, and tells his correspondent that every thing which is executed by prescribed rules will be formal, stiff, embarrassed and precise. We are now verily convinced that Mr. Siddons must have studied very hard indeed, and this judicious adviser has pourtrayed the actual effects of which he saw, and lamented the cause. However, in the third letter we find the tables turned, and our friend recommending the plan of the work in the strongest manner. The chief cause of this change of opinion seems to have been a remark of our author, upon which he writes a whole letter, that affection is expressed

in all countries by the approach of the body. An observation is added (not altogether of the most decorous kind), that the squeeze of the hand is the weakest mode of shewing this feeling, because it joins the extremities only! Having thus got all his own way, Mr. S. begins to advise actors to study nature, and praises a nameless actress to the skies for pinching her petticoats in the article of scenic death. Now however meritorious this procedure may be, we think it is quite clear that the applause bestowed by the spectators could not possibly be directed to this manipulation. For as we applaud only what we *conceive* to be a correct imitation of nature, we will venture to affirm that not one fifth part of the audience ever had an opportunity of seeing or hearing of an individual quitting the world in this manner, and could not therefore conceive it. It is to merit of other sorts that praise is awarded: it is to the *general* happiness of the performance, and not to unobserved and trifling peculiarities.

Mr. Siddons (not taught we hope by sad experience) deprecates the practice of actors thundering down upon the stage when they fall, to which they are probably bribed by the theatre carpenters, who long for an opportunity of mending the holes made by their heads. Ladies too (all actresses are ladies in this book) are accused of rolling themselves about in an indecorous manner; and there are strong hints thrown out about a perpetual see-saw of the arms, for whom intended we profess not to know. In another letter, the subject of gestures is discussed, and it is determined that at present we have little information upon these points compared to what we are likely to attain by the help of a systematic nomenclature, such as that employed in natural history. Here our author spurts out his indignation at the idea of comparing the art of arranging butterflies and shells to that of theoretical acting; the chief reason assigned for which is, that the latter is employed in investigating the sublime countenance of Heaven's image, 'man.' By the same rule, a barber and wig-maker greatly excels in dignity not only those employed in the viler occupations of trade, but even the sons and daughters of the sock and buskin themselves.

The whole art of acting consists in attention to two great points; natural gestures, and proper modulation of the voice. When we examine what men in general understand by natural gesticulation, we shall find that for the greater part, nature has very little to do with the affair. To convince any one of the justice of this remark, we have only to refer to the various modes employed by different nations and ages to express feelings of the same order. Our nearest neighbours, the French, gesticulate in a manner so extremely

opposite to that generally practised in this country, that we are apt to regard their action as exceedingly ridiculous. Savages use gestures of another class; and in general we may assert that hardly any two nations have agreed in the silent language of the passions. But it is obvious that this could not possibly be the case, if this or that set of gestures were natural. It cannot however be denied that there are a few gestures which are employed with little variety by all people, and which therefore may be regarded as more natural than others. Of this sort are the motions of the muscles of the face during weeping and laughing. Even these however are not correctly the same in different countries, and we could easily distinguish a foreigner by the peculiar cast which his countenance assumed during crying. As there is no natural connection between words and the thing signified by them, so in a great many instances there is no necessary connection between gestures and the passions which they are employed to express. The total inadequacy of pantomime to convey an accurate, or even a superficial idea of a story, without having recourse to the most absurd expedients to explain the meaning, may be quoted as a proof of this assertion. In effect, gestures are chiefly arbitrary signs, invented and adopted to aid the imperfections of language, and which, if they accidentally agree among different nations in one instance, differ in a thousand.

No better evidence of this need be required, than may be derived from this very work. The Italians are praised for their merit in gesticulation, and every body knows who has ever been in company with individuals of that nation, that they do drive about their arms and legs in a surprising manner when they wish to express any idea in a very striking way. We have presented to us in the volume before us two prints of the Italian gestures, one for suspicion, and one for contempt: these gestures are praised for their expressiveness, and it is remarked as singular that both should be so easy to comprehend, and so difficult to explain. We are by no means convinced of this easiness of comprehension; and we can venture to assert that of half a dozen intelligent people to whom we have showed the prints, not one was able to guess the passion intended to be expressed. Nay, we need not stop at these two instances. We will venture to say, that of all the gestures portrayed in this book, the meaning of not more than five or six could possibly be discovered without the aid of the name written underneath. They are generally solitary figures, and we have already alluded to the extreme difficulty of conveying any accurate idea by less than two. Some of the prints not only pre-

sent to the mind no clear notion of the passion proposed to be exhibited, but even may occasionally be mistaken in a very ludicrous way. Indeed we cannot propose to our readers a more amusing species of riddle, than to shew to persons who have not read the book these prints, taking care to conceal the name, which is always judiciously added below. Having made this experiment ourselves, we can answer that the entertainment is almost as good as a game at cross purposes. In our trials, the figure of Idiotism was mistaken for Dejection; of Sinking to Repose, for a Coxcomb; of Scorn, for Love; of Sublime Admiration, for a lunatic; of Terror, for a woman carrying a heavy load; of Joy, for a Dutch egg-woman skaiting on a winter morning to market; of Love, for Compassion; and of Enthusiasm, for Grief; to say nothing of a variety of minor miscomprehensions. Never certainly were prints less calculated to fulfil their purpose than these, nor was ever exhibited a set of female faces of more determined and universal ugliness.

Gestures are divided into numerous classes, some of which are called expressive, some picturesque, and others receive different names, which appear to us to add very little to our knowledge of the subject. The twelfth letter commences with remarking that 'the oblique position of the body is the first and general trait of the play of all the desires which carries them towards an object exterior and determinate.' We need make no observation on the obscurity and bad writing of this sentence, which we have quoted only as an example of the oracular style of this author, for which we do not altogether blame Mr. Siddons, as we too well know the affected and involved periods of many German writers to suppose M. Engel altogether free from their faults. We attribute to this latter all the general and far-fetched remarks with which this work abounds, and to Mr. Siddons the parts which profess to explain or correct the manners of the English stage.

The language, however, is not upon the whole such as we can approve. Though occasionally it is not without some share of vigour, it is pervaded throughout with an air of sickly affectation, highly characteristic of the sentimental school, and likely to prove peculiarly pleasing to the admirers of that style of writing.

We have also observed many words of foreign extraction employed where our own language was in no want of aid, and other phrases used in strange and awkward senses. In what respect is '*veritable*' preferable to *true* or *real*. Why should we say the veritable expression, the veritable gesture, and the veritable caricatura? Why is project used for the

*French projet?* The gallicisms and imitations of other foreign idioms are indeed numerous and disgraceful in this performance. The translator seldom says you are right, but generally, you have reason, and seems in many instances to consider unusual and elegant as synonymous terms.

Notwithstanding occasional faults, however, this publication is by no means destitute of merit or attraction. The subject which is treated is of that light and general nature which is likely to entice a numerous class of readers, and there is just enough of profundity to save the author from the accusation of being superficial, and enough of gay and lively digression to ensure him the praise of vivacity. It is indeed more adapted for amusement than for any solid instruction. It may be regarded as a series of light essays on topics generally interesting, calculated perhaps in some measure to improve the taste of an audience, but not likely to produce much effect upon the performance of the actors. All acting which smells of the lamp is execrable; and we conceive that a man will more probably succeed in exhibiting a correct, or as Mr. Siddons would call it, a veritable picture of human actions and passions, by consulting his own heart than by the study of a thousand years. There is a principle in the breast of mankind, called sympathy, by aid of which we enter into the feelings and situations of others. So powerful is this principle, that a philosopher of distinguished rank has referred to it the origin of all our affections, and of our sense of moral propriety. Now, it is by means of this quality that an actor ought to be formed. If he is able to enter into the feelings of others, he will be able also to imitate them, if nature has only provided him with a decent person and an expressive countenance. By perceiving how far he can himself sympathise with the actions of another, he can judge with perfect correctness how far it will be safe for him to carry his imitation. What is called taste is only the faculty of forming an accurate estimate of what will please the mass of men. Grant an actor that quality, and he cannot go wrong; take it from him, and he cannot go right. He may indeed, by great study and repeated perusal of the works of authors like that before us, arrive at a certain degree of perfection; he may avoid gross faults, and he may attain to minor beauties. The exhibition, however, will be tame and uninteresting. The illusion will be destroyed; we shall be unceasingly sensible of the efforts of a person to entertain us; and the whole will forcibly recall to our recollection a certain style of acting which is occasionally displayed, to the great discontent of the public, on the boards even of the London theatres.

In a letter which treats of anger, choler is defined to be composed of the chagrin for the offence received, and of the desire of taking vengeance for it. We have a very terrible description of this passion, which is said to add energy to the arms which are the instruments of attack ! These members are asserted to swell on such occasions by the influx of blood and humours into them. 'The inflamed eyes,' says Mr. Siddons, 'roll in their orbits, and dart forth fiery glances; the hands and teeth manifest a kind of interior tumult.' We do not follow the author in all this. We have heard of a fit of anger producing a diarrhoea, to the internal and tumultuary nature of which we would willingly subscribe. But we do not profess to comprehend how the hands should shew an interior tumult by their simple agitation.

This volume comprehends thirty-seven letters, in which are successively discussed most of the subjects relating to the drama. We have already bestowed an ample space upon the consideration of its contents; we cannot examine critically every minute division of the work, and our opinion of it in a general point of view has been already detailed. The number of plates will recommend it to some, the shortness of the letters to others. Players will do well to read it, but they ought to remember that it may be read too much, and that too close an attention even to its just precepts, will more readily produce defects than merit in their theatrical exhibitions. As for the public, it matters little what they do regarding it: if they read it, it may amuse them; if they study it, it can do them no harm. If they neglect it, they will suffer little injury from the neglect, unless it can be regarded as an injury to deprive themselves of a few hours engagement in a pleasant and innocent relaxation.

At the latter part of the volume we find an appendix, in which is contained an account, illustrated by plates, of the dresses now and lately worn on the London theatres. According to Mr. Siddons, this 'may prove a source of pleasurable curiosity to foreign artists, and may afford some slight degree of amusement to such persons as reside in provincial towns, and whose avocations do not allow them to make periodical visits to the metropolis.' That the country may also participate in the learning of the town, this subject is very learnedly introduced by a dissertation on Thespis, two quotations from Horace, and sundry other scraps of antiquity. The plates, however, though not finely executed, are respectable enough, and as they do not propose solely to exhibit the *veritable* traits of passion, may be sufficiently acceptable to the reader.

ART. VII.—*Poems. By Mr. Polwhele. In three Vols. 12mo: Cadell. 1806.*

WE have heard of the pleasure which illustrious statesmen and generals receive from sitting, in their old age, under the shade of their own laurels. George Colman, indeed, assures us that it is a posture somewhat 'more dignified than entertaining.' Whether he speaks from experience or not we cannot say; but at any rate we conceive the pleasure to be very inferior to that which Mr. Polwhele is enabled by the multitude of his publications to enjoy, of sitting in a library entirely of his own creating. What with three or four editions of the '*English Orator*,' and three or four more of the '*Country Gentleman*,' two at least of '*The Influence of local Attachments*,' and about a dozen of his minor poems, besides *Theocritus*, and a full volume of the '*Devon and Cornish Gentlemen's*' poems; when to these are added the huge folios and more modest quartos into which he has from time to time compressed his collections on the history and topography of Devonshire, an inexhaustible list of sermons and pamphlets, Exeter society papers, and papers dispersed through all the periodical publications of the last thirty years, he may well furnish a book-case almost too wide for any room in a west country vicarage, and contemplate himself in every possible form of folio, quarto, octavo, and duodecimo, and in every possible dress of sheep-skin, calf's-skin, Russia, Turkey, and Morocco, in which the book-making and book-binding trades have ever expatiated.

As for the merits of the present publication, since it contains very little that is original, we should not say much, after the ample share of notice that the author has from time to time received from our brother reviewers, did we not conceive that our good brothers have been by some means or other (Mr. P. himself best knows how) grossly misled in several of the verdicts they have given.

We are not now to speak of him as a topographer, or a historian, or a divine; and will only say that his merits as a poet have been, in many of the publications we allude to, over-rated with as little respect to truth as to modesty. Now, in saying so much, do we by any means intend to charge Mr. P. with the crime of having been *his own reviewer*; for we do not believe that any man, since the days of *Æneid*, ever had the impudence to praise *himself* so fulsomely.

Mr. Polwhele is one who, with some share of fancy and small store of poetical ideas, has contrived to puzzle an

perplex the former, and to garble, confound, and mortify the latter, more than any self-called poet whose works it has been our misfortune to peruse. His 'English Orator,' which occupies the first volume of this collection, is of all his labours the most free both from the praise and censure of the foregoing sentence. It possesses, indeed, as little imagination, and as much straight-forward, unmeaning dullness, as any four cantos of didactic blank verse that ever were composed.

'Sir Allan, or the Knight of expiring Chivalry,' (a strange title !) which is, however, no other than the old 'Country Gentleman,' new vamped with additions, contains both nearer approaches to poetry, and wider deviations from good sense. There are some descriptions in the early part of the poem which would be pleasing if they were less obscure, and some thoughts that would be pretty if they were less affected. As for the story of Sir Allan, which is grafted very inartificially on the original stem of the poem, its most striking peculiarities are improbability and incomprehensibility. So much for the descriptive and narrative; but when Mr. P. assumes the satirist, nothing can exceed his coarseness but his want of wit; and in point of humour, Sir Allan is more low and vulgar even than the author's own Theocritus.

We will give an instance both of the best and worst of Mr. P.'s poetry that our assertions may not be accused of wanting support. The author abstains longest from being offensive, in that part of his poem which describes young Allan with his schoolboy passions and pursuits. It is evident that Beattie's Minstrel was the model; but if it were possible to forget it, the following passage might at least be thought pretty:

'What time the tawny forest Autumn heaves,  
And scatters, at each gust, a shower of leaves;  
Oft, on some knoll, he caught the rising breeze  
In its first rustling from the distant trees,  
Heard the sound lengthen, sigh succeeding sigh  
And view'd the billowy gloom with straining eye;  
'Till now, the deepening undulation near,  
The extensive murmur swell'd upon his ear,  
And, in one mighty wave, the incumbent wood  
Rush'd forth, a world of shadow, where he stood.  
Where, with broad meshes hung, above the glade  
Two pines, like pillars, form'd a vista'd shade,  
Pleas'd would he wait that point of twilight pale  
When flew the woodcock up the silent dale;  
Tho', as he musing stood, and lov'd to trace  
The sun-tints glowing on the cloud's deep base,

And each gradation of the October-view,  
The burnisht woodmoss, the pale sapling's hue,  
And, slow-receding into shadow dim  
The duskier purple on each old oak-limb,  
Straight would he leap, as leaps the elastic spring,  
From his trance waken'd by the woodcock's wing,  
And tremble as it beat, escap'd the snare,  
With desultory plumes the gleaming air.

' And, as the shade of night began to brood,  
And now the bright still moonbeam tipp'd the wood ;  
He lov'd to see the gray owl slowly sail  
From bush to bush, and chase her thro' the vale ;  
Pursue her to her ivied haunt restor'd,  
Catch her wild hiss, or listen as she snor'd.'

Now follows a description of a village sport not known, we believe, at the Olympic games, but frequently practised in our own country, vulgarly called a *smock-race*. The competitors are described at length, and the distinguishing marks of each appear to have been, that the first was rather too tightly dressed, and burst her laces on setting off; the next 'more polite and wise,' was 'airily arrayed' in an azure bed-gown; the third was remarkable for 'shining elbows that so plump appear'd;' and the fourth and last was a complete beauty, Emma by name, who, on advancing to the starting-place, was accosted by the lord of the manor in the following elegant apostrophe :

' Heigh, Emma (cried the Knight in waggish strain),  
What you, you saucy baggage, here again !  
Oft, to your proper parish, have I said,  
I'd send you packing, you young alien jade :  
But, mind you beat your rivals in the row ;  
Or off to Tamar-banks full speed you go.'

After this pretty little specimen of innocent raillery, the account of the race proceeds :

' The ladies titter'd at the harmless joke—  
But Madam Squintall trembled as he spoke.

' Now from Sir Humphrey's o'er the level ground  
To Allen's oak (whose stem was fenc'd around  
By rails to every poet's eye, I ween,  
Invisible, as spread with olive green)  
The space was measur'd for each dainty lass,  
In fancy passing quick as shadows pass.

' Strait, at the signal, started " Bedgown-blue,"  
And, as on airy pinion, Emma flew ;

And "Boddice-burst" appear'd to mock the wind  
 In speed, and "Shining elbows" puff'd behind.  
 Hot was the race. Now, "Boddice-burst," beside,  
 With strong exertion e'en with Emma vied :  
 Now "Bedgown-blue" had Emma far outstripp'd,  
 And now "Blue-bedgown," on a sudden, slipp'd,  
 And half-recovering, slid'd off, as shod  
 With ice, and tumbled on the shaven sod—  
 When Emma pass'd ; and distancing the rest,  
 Sprang to the goal, the victor-girl confest.

The third volume consists of minor poems, bad, good, and indifferent. In our opinion the former decidedly predominate. We believe that all, or by far the greatest part, are only republished in the present collection. If any of them are originals, we must beg Mr. P.'s pardon for not having been able to make up our minds to the trouble of hunting them out. We hope, now his library is so complete, that we shall not have many more editions of the author's works to notice.

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ART. VIII.—*The Paraphrase of an anonymous Greek Writer (hitherto published under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle, translated from the Greek. By William Bridgman, F. L. S. 4to. Payne. 1807.*

THE style of Aristotle is so brief, compressed, and obscure, and his works leave so many omissions to be supplied by the sagacity of the reader, that it has been conjectured, with great show of truth, that his works are rather unfinished sketches than perfect compositions ; rather hints for lectures, on which he was wont to dilate with his disciples, than complete philosophical disquisitions which he had prepared for publication. But whether this supposition be true or not, certain it is, that, while of most other writers the meaning is obscured by the multitude of words which they employ, the sense of Aristotle is rendered difficult and abstruse by the parcimonious brevity of his diction. His ideas occupy a surface far beyond what is covered by his expressions. His sentences are full of meaning ; but it is often rather insinuated than disclosed, rather darkly intimated than luminously explained. If such be the nature of those compositions which still pass under the venerable name of Aristotle, which has, for so many ages, been the object of blind and infatuated admiration, the duty of a para-

phrast should be to fill up his omissions, supply his defects, and spread out the close and compressed substance of his language into a more thin and lucid surface, which may show, like a clear mirror, the depth and extent of his ideas. But in the work before us the paraphrast seems to have done little towards improving the perspicuity of the original work. Aristotle is hardly less obscure than his commentator. Indeed, with few exceptions, it seems to be the characteristic of this species of writers, rather to obscure the light than to enlighten the obscure. In their efforts to be more than usually definite they are often more than usually intricate and abstruse; and a dim mass of shade envelops the majority of their observations. If Mr. Bridgman, instead of employing his time in translating this cloudy paraphrase on the *Nicomachean Ethics*, had bestowed the same pains on a new translation of the original work, with the addition of such parts of the paraphrase as throw any real light on the meaning of the Stagyrice, he would have rendered a more acceptable service to the public. We are far indeed from meaning to insinuate that Mr. Bridgman has not executed with considerable ability the work which he undertook. His translation is as clear and appropriate as the subject would admit, and we only wish that the same talent which has been devoted to the paraphrase had been employed in a new version of the original. As a specimen of the translation, and of the nature of the work, we shall select the seventh chapter of book iv. 'Concerning Mildness;' in which the reader will observe some little difference between the morality of Aristotle, or rather of his paraphrast, and that of the founder of the Christian doctrine.

'Mildness is a medium with respect to anger, of which the habit that exceeds is called Anger, but that which is deficient is without a name. Anger, therefore, is the passion which subsists about mildness, but the objects moving it are many and various. He, therefore, who is angry as it is proper, when, and in those things in which, it is proper, is praised; and that is mildness. For it appears that he is mild, who is undisturbed, and not led by passion, but himself leads it as right reason directs. He appears, however, to incline more to the defect, so far as he is not revengeful, but rather disposed to forgive. But the defect is blamed whether it be called gentleness, or by any other name; for not to be angry in those things which are becoming, and not to be moved by contumelious behaviour, either towards ourselves, or our companions, is servile and foolish.

'Excess, however, takes place in those particulars; for when any one is angry beyond what is becoming, with respect to the circumstances of place, of time, of subject, or of any thing else, he

exceeds; nevertheless it does not always follow that he who exceeds, exceeds in every thing; for this is almost impossible, since evil, if it does not in some measure partake of good, cannot be sustained, but will corrupt itself; and if it were entire, it would become intolerable\*.

‘Those, therefore, who are disposed to be angry, are quickly angry, and in those things in which they ought not to be; but they quickly desist, which with them is the best conduct; and they are thus affected because they neither retain nor conceal their anger, but call it forth, and immediately revenge themselves. And having, through the impetuosity of anger, rapidly taken vengeance in such things as they are able, they are immediately pacified; but the quickly irascible are excessively vehement, and are angry with every thing and with every body, whence they derive their name from the extreme; but those who are bitterly angry, and are reconciled with difficulty, are angry in the extreme; for they do not immediately shew their anger; but retaining, they hide it. These characters, however, desist from anger when they have retaliated evil to those who have injured them; for vengeance gives them pleasure, and on this account they are freed from pain; but when this is not the case, they sustain a weight and carry about their anger; and this because they neither shew their anger, nor admit of any consolation from their acquaintance, neither does any one admonish them; whence they retain it until it dissolves, and wastes itself away; but this requires time. Men of this kind, however, are troublesome to themselves, and especially to their friends. Those also are called morose who conduct themselves harshly in things in which it is not proper, and when and so far as it is not proper; and who are angry for a longer time than is proper, and are not reconciled unless they retaliate to those who have injured them: but these men are troublesome to associate with, and burthensome to their most intimate companions. Mildness, therefore, is the medium; but anger, the excess: and the defect may be called a certain insensibility, stupidity, or inaptitude to anger. But both are opposed to the middle. A disposition to anger, however, is more opposed than this inaptitude; for a disposition to anger is a worse evil than an inaptitude to it, because it occurs more frequently; (for those who are indisposed to anger are very rare;) and because the unangry man may be associated with pleasantly, but the angry man is troublesome. Hence also it is a worse evil; for it destroys the mildness and mutual love of men. It is evident, therefore, that the good in anger is a certain middle and a virtue, but those things on each side which exceed, and are deficient, are evils;

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\* The truth of this assertion is abundantly proved by Simplicius, in his very able commentary on *Enchirid. Epictet.* chap. xxxiv. to which the learned reader is referred, as being one of the most satisfactory accounts, now perhaps extant, of the real nature and origin of evil.

and, as has been said, the middle consists in being angry on proper occasions, and with proper objects. It is not possible, however, to define how far being angry, and at what things, we shall act becomingly, and what is the proper time, and place, and person to be angry with, and things of this kind. For as we said in the beginning, things partial and individual are indefinite; and different things are proper at different times, and nothing partial is permanent. But this only can be said, that the middle habit is laudable, and the excesses and defects in every passion are blameable; and those indeed who depart but a little from the middle are not altogether apparent, and on this account are not very blameable; but those who depart very much from the medium, also appear to do so, and are very much blamed. Whence it is evident that we should adhere to the middle habit.

We are afraid that few of our readers will be much edified or amused by this kind of reasoning; but, if they are not, it is not our fault; for we believe that the chapter which we have selected is not less calculated to afford pleasure and instruction than any of the rest. This extract will however prove that the *Nicomachean Ethics*, notwithstanding the pretended elucidations of Andronicus Rhodius, or whoever the paraphrast may be, are very inferior both in perspicuity and interest to the *ethics* of the Gospel; and indeed there are not many passages in which the original has been elucidated by the paraphrase. In the Christian system, meekness is accounted a virtue of the most transcendent excellence; but in the moral code of the Stagyræite, this meekness was reckoned ἐλλειψις, a defect. Aristotle, however, though he was not acquainted with that meekness, which suffers long and is kind, which prays for those by whom it is despitefully used and persecuted, lays very proper stress on the government of the passions; and in the quotation above, we find him reproving those who are angry (οἷς ὁ θεὸς καὶ ἐφ' οἷς, καὶ μᾶλλον ἢ θεῷ) with whom they ought not, on occasions when they ought not, and more than they ought.

On the merits of Mr. Bridgman's translation we have already spoken; it only remains for us to say that the paper and print are excellent; and that it is altogether worthy of a place in the library of the scholar and the gentleman.

ART. IX.—*An Account of the Diseases of India, as they appeared in the English Fleet, and in the Naval Hospital at Madras, in 1782 and 1783; with Observations on Ulcers and the Hospital Sores of that Country, &c. To which is prefixed, a View of the Diseases on an Expedition and Passage of a Fleet and Armament to India, in 1781. By Charles Curtis, formerly Surgeon of the Medea Frigate.* 8vo. 7s. Edinburgh, Laing. London, Longman. 1807.

IT will be seen from Mr. Curtis's title-page, how abundantly he has satisfied the excellent Horatian rule of *nonum prematur in annum*; and indeed, as it is the avowed object of the writer to supply what he apprehends to be a desideratum in medical science, we cannot see why he should have so long kept his observations from the public. Perhaps his complaint that no good account has yet been given of the morbid constitution of the Eastern region, and the consequent difficulties and embarrassments experienced by the young practitioner when called upon to exercise his profession in those parts of the British empire, is not without foundation. On this account it would have been performing a public service not to have withheld any original remarks on Indian diseases, longer than was necessary to be convinced of their fidelity and usefulness.

Mr. Curtis was surgeon to the king's transport ship, the *Manilla*, on an expedition which sailed from St. Helen's the 13th of March 1782, under the command of Commodore Johnstone, the first object of which was to take the Cape of Good Hope. That object being frustrated, the transports and greatest part of the ships of war proceeded to India; our author, in the *Manilla*, arrived at Madras after a tedious and suffering passage of eleven months. His account commences with a relation of the diseases of the expedition; but it is necessarily, from the humble station occupied by Mr. Curtis, and his consequent limited opportunities of observation, very imperfect; nor do we find in it any thing worthy of arresting the attention of our readers.

His description of Indian diseases commences with an account of the *cholera morbus*; known in those parts by the names of the Cramp, or *Mort de Chien*. This last appellation appears to be originally of ship-coinage, importing the pitiful manner in which a gallant seaman was doomed to lose his life—to die the death of a dog. The description of the disease is full without prolixity, clear and characteristic. In its chief symptoms it bears a close resemblance to the *cholera* of our own country, except that its course is more

rapid, it is more fatal, and the muscular spasms are more universal. Some tenesmus is often joined to the diarrhoea, which we believe to be unusual in this country. The sick would often recover from the severest degree of spasmodic affection, even when the pulse had been completely lost for hours, and the body had been perfectly cold; but profuse cold clammy sweats, with a lividness of the nails, and the skin of the palms becoming white, bleached, and wrinkled up into folds as if long soaked in cold water, were certain prognostics of death.

In the worst cases there were no signs of redundancy of bile, or of other diseased secretions; and as far as we can collect, such patients seem to have recovered more by the strength of their constitutions than by the efficacy of the medical treatment. But in milder cases there were frequently evident marks of derangement of the digestive organs, and redundant bilious secretions; in these there was fever, the abdomen was tender and tumid; the spasms were not general, but confined to the legs and feet. Such patients were relieved by evacuations; and were injured by opiates prematurely exhibited. Mr. Curtis has given us the dissection of two or three who were cut off by the disease. In one of them undoubted marks of mortification of the great intestines were discovered. We think then that it may reasonably be conjectured that the same disposition existed in the others, but that death took place before the processes of inflammation, ulceration, &c. had begun; for this disease often proves fatal in the course of a few hours.

*Liver diseases*, the grand endemics of Lower India, are next considered. On the different forms of *Hepatitis* we meet with these observations:

From what I observed in the course of attending a very great number of cases, three different states of it were sufficiently distinguishable: *Hepatitis* with inflammation more or less acute; *Hepatitis* with chronic inflammation; and *Hepatitis* with chronic obstruction. The first runs readily into suppuration, and at an early period. The second only accidentally, or in consequence of neglect or improper treatment. Both lay the foundation for long and obstinate fluxes, but are almost always easily cured by the proper exhibition of mercury, but now and then terminate in what may be called the third form—a state of chronic obstruction. This is always the consequence of previous inflammation imperfectly removed, or of the healing up of extensive abscesses, whether by incision or otherwise, and is always attended with a costive belly.

Suppuration will take place in the liver with little conco-

mitant pain. Hence there is hazard of having the primary disease overlooked. It is necessary therefore to observe very carefully the secondary symptoms: those are, a flux, a short dry cough, pain at the top of the shoulder, a degree of fulness and tenderness at the region of the liver, with some yellowness of the eyes and countenance. In the cure of the *Hepatitis* of India, Mr. Curtis informs us, that bleeding to any extent is rarely admissible. Blistering the side very early has proved very beneficial. But the chief dependance is upon mercury. This is given either internally or applied by inunction, till full salivation is excited; and, if we are to believe Mr. C., its effects are nearly infallible. We must observe, however, that we are not supplied with any documents to enable us to form our own judgment. The East India practitioners seem ready to discover *hepatitis* in every accidental bilious affection; and have instant recourse to their specific. How many of these boasted cases might have been effected by nature aided by ordinary and simple medicines; and what is the proportion which resist every mode of treatment, we are wholly uninformed. But all this, and much more than this, it is requisite to know, before we can subscribe to the utility of any proposed method, and above all, before we are convinced of mercury possessing a specific power in this particular disease, a power which is not supported by any analogy from its effects in other diseases. And we must avow, that we look for better authority than the *ipse dixit* of navy surgeons (a race of men too often grossly illiterate), before we can give implicit assent to such statements. The operation of letting out the matter of abscesses by external incision, seems, by Mr. C.'s evidence, to be of very doubtful utility. In 1782, he says, out of ten patients in whom abscesses were opened, two only were saved, and in the following year the proportion of recoveries was still less.

*Bilious fever and flux* form the next article. The villous coat of the whole tract of the intestines seem to be the principal seat of this disease. In *hepatitis* the liver is the primary organ affected, but the stomach and bowels partake of the diseased action by consent: here, on the other hand, the liver is affected only by its sympathy with the other abdominal organs. But in the main both diseases seem to have the same original foundation, and to be modifications of the same affection, the different degrees and varieties of each running into each other by imperceptible gradations. The flux attending this fever has by some writers received the name of *dysentery*. But Mr. Curtis has, we think, well shewn, that it is quite a distinct disease from the camp dy-

mentery of temperate latitudes. It seems hardly to be contagious; whereas the true dysentery is highly so. Mr. Curtis has given a theory of the production of this disease, from the action of vitiated bile, with which he is himself very well satisfied. We do not think it deserving a serious refutation. The cure rests almost entirely on the use of cathartic medicines.

The author has added some observations on the bilious diseases of Europe; but he has indulged so much in vague generalities, that we have reaped but little satisfaction from them. We are not great admirers of nosological terms, to the extent to which they are often carried; but they have at least the advantage of banishing from medical language words to which twenty different meanings may be affixed. *Bilious* is one of such words. If we are asked what a *bilious* fever is in our own country, we are very ready to avow our ignorance.

*Ulcers and hospital sores* gave the surgeons much embarrassment at the hospital at Madras, and they were often obliged to amputate limbs for sores which in Europe would have given little uneasiness. Mr. Curtis attributes this extreme intractability of their ulcers to a combination of causes: partly to the remnant of sea scurvy left on men newly arrived from a long voyage; partly to their scanty supply of fresh vegetables, the country being at the time overrun by the horse of Hyder Ally, and the supply of rice being straitened by a French squadron; and partly to the situation of Madras itself, built upon a low and sandy beach, surrounded with stagnant swamps, and constantly covered with filth and ordure. The directions given for the treatment of such ulcers are sufficiently judicious.

The *Tetanus* proved almost uniformly fatal under every mode of treatment that could be devised.

In an appendix are contained a few remarks on the diseases of children; observations on cholera; and some short but judicious advice to persons going out to India, on the method of properly managing themselves on their first arrival; a subject on which young men are apt to fall into great errors, and on which to err is to run the hazard of premature dissolution.

The difference between the forms of disease in Indian and European latitudes is very striking, and shews the extraordinary influence of climate upon the human frame. In India the whole morbid diathesis seems concentrated upon the abdominal viscera. Hence fluxes and derangements in the action of the liver, intestines, and mesentery, comprehend the great mass of disease which cuts short human life,

Rheumatism, catarrhal affections, pleurisy, and pneumonia, head-aches, and tooth-aches, renal and urinary affections, consumption, and dropsy, are entirely, or almost entirely unknown. Is it not probable then that most or all of these disorders are to be directly ascribed to the operation of cold?

Mr. Curtis's book may be safely recommended to that part of the profession, for the use of whom it is principally intended. We think his opportunities were too confined, and perhaps his own previous experience too scanty, for us to feel implicit confidence in all that he has advanced. But his descriptions, we cannot doubt, are faithfully copied from nature; a praise which makes us willing to overlook minor defects, unimportant errors in reasoning, and deficiencies in style more unimportant still.

ART. X.—*Oil without Vinegar, and Dignity without Pride; or, British, American, and West India Interests, considered. The 2d Edition, with a Preface and Additions. By Mac-call Medford, Esq. 8vo. pp. 120. Richardsons. 1807.*

ART. XI.—*The British Treaty, with an Appendix of State Papers; which are now first published. 8vo. pp. 147. 3s. 6d. America printed, unknown where, or by whom sold. Reprinted for Stockdale. 1808.*

IT is the laudable spirit of these two able pamphlets to avert the calamities of war from two nations, on which they would fall with peculiar severity, but which are in danger of being betrayed into them by the intemperate clamours of interested individuals belonging to each community. Mr. Medford addresses himself particularly to the statements made by our West India planters before the committee of the House of Commons; and while he satisfactorily exposes their exaggerations and incorrectness, he makes it clearly appear that the distresses under which that body undeniably labours, are not the result of the neutral trade with our colonies, but of the accumulated restrictions with which the mother country has fettered their intercourse with all the rest of the world. Yet after all, he combats the opinion that our West India trade is of vital importance to our commerce, since the quantity of shipping which it employs scarcely exceeds one-thirtieth of the entire aggregate. He therefore recommends not only a careful revision of our rights upon this subject, but a prudent enquiry how far those rights, even if allowed to exist to a much greater extent than he appre-

friends they do, may be worth maintaining at the risk of so perilous a contest. For the irritable *dignity* which is anxious to enforce every worthless claim, and push even just rights to an extremity that borders on injury, he advises England to adopt the temperate *magnanimity* that feels it to be more honorable to correct than persist in error, and would rather wave doubtful rights than incur the chance of doing wrong by defending them with violence. The following general observations are full of good sense :

‘ There is more danger from making concessions in a piece-meal way, than by proceeding upon, and promulgating one grand principle from which you will not recede. Give up what you think fit reasonable, wise, and just to yield, but no more ; after that be firm ; but it is in vain to attempt to stand firm on a rotten stage where the boards will moulder to dust under your feet. A declaration that you are ready to revise the law, and willing to correct it, is all that is now necessary for all parties ; and it is not worth while to go to war merely because you are in a hurry to frame a code to be acted upon in time of peace. I view the probable difference between England and America as the more serious, because I do not believe the two governments wish to go to war, and I have the same opinion about the most respectable inhabitants of both countries. I view the object which they are differing about, as that of a party-wall between two houses which it is the interest and wish of both to support, but an artful bricklayer getting into the confidence of one of the inhabitants, persuades him the wall is crooked and inclines on his side, and urges him to insist upon having the wall pulled down that he may get a profit by building it up again.’

We subjoin the details by which the fairness of America, as a neutral, is effectually proved :

‘ As so many unfair and illiberal observations have been made against her commerce, I beg to refer to a table which I have annexed, to shew that her vast trade is not that of a moment, or from one place, but scattered along a vast ocean of fifteen hundred miles, and consists of the produce of countries hundreds and hundreds of miles from that ocean ; that her trade has risen in a regular way, and that the exports from each port along this vast country will be found to correspond with the produce of each state, its inhabitants and local advantages.

‘ Previous to the Revolution, the exports of West India produce to France, Holland, Spain, and England, was about fourteen million five hundred thousand pounds, that of England about four millions. In consequence of the Revolution, upwards of ten millions of West India produce yearly, which belonged to France,

Holland, and Spain, entirely changed its destination; and its masters, (to whom it produced a handsome income,) are now, perhaps, wanting bread, and know no more about their estates than if they never belonged to them. It is natural that we should, therefore, be anxious to know what has become of the produce, and through what channel it finds its way to market.

‘Some years after the Revolution we find the imports of Great Britain from the West Indies increased from three millions to upwards of nine, and we find America exporting to Europe upwards of seven millions.

‘Thus England and America have nearly the whole benefit of this vast and valuable trade. What other neutrals may have had, I do not think worth considering, for it would only be as a drop in a bucket of water.

‘In order to account for the share which America has of this trade, it is requisite that I should first speak of the importation of British manufactures into America. In the year 1789 they amounted to two millions five hundred thousand pounds, now they amount to upwards of nine millions, and she consumes rather above six millions, and exports above two millions.

‘As England imported nine millions, and America exported seven millions more than their consumption, the quantity raised must be greater since the Revolution. This has certainly been the case in the English islands, so as to make the total produce equal to about sixteen millions.

‘In estimating the total produce of the West Indies, therefore, at sixteen millions, I suppose the English islands and settlements produce six millions.

‘Having endeavoured to explain what is the amount of the produce of the islands and settlements, it is requisite to consider what are the probable returns which America makes for her share of this trade.

‘I find by official documents published by parliament, that notwithstanding all the restrictions which exist between the English islands and America, the islands receive yearly from America, in flour, meal, indian corn, beef, pork, fish, pine-boards, shingles, staves and timber, to an amount, which agreeable to the price they pay for them in the West Indies, (as stated to the West India committee,) exceeds one million sterling. The same islands receive in addition provisions from England yearly, to an amount above five hundred thousand pounds. If then the English islands, as I conceive producing six millions, require one million five hundred thousand pounds worth of provisions; the islands and settlements which produce eleven millions will require above three millions. I therefore believe that America pays for her West India produce in this way:

‘Provisions and articles the growth of America	3,000,000
British manufactures exported from America	2,000,000

Carry over 5,000,000

	Brought over	5,000,000
Luxuries from the continent of Europe which have been imported into America	- - - -	700,000
East India goods	- - - -	300,000
Profit to America, or the difference between the articles grown and when manufactured, the price of the goods imported and sold, &c.	-	1,000,000
		<hr/> 1,700,000 <hr/>

‘Supposing the exchange complete, and the West India produce delivered in America; I say that America has been fair and honourable in her transactions with England: she takes her manufactures and exchanges them for West India produce; then why, in the name of all that is equitable, should she not have an equally fair opportunity of disposing of that produce?’

Such are the arguments by which Mr. Medford would persuade the government of England to pause before they are hurried by interest and prejudice into a ruinous and unintelligible war. Whether they will condescend to listen to advice so reasonable, a little time will shew; but it is obvious that however pacific their intentions may be, the amity of the nations cannot be preserved, without a corresponding disposition on the other side of the Atlantic. This disposition the author of the British Treaty labours to inculcate in the minds of his countrymen; and though the pamphlet deals too largely in party politics, and political invective against the present government in America, which is accused both of inability and feebleness in the negotiation, and also of bad faith in rejecting a treaty concluded by ambassadors who are not disavowed, yet the general doctrines, as affecting the relations between the two countries, are most ably explained. In his comment on the eleventh article of the rejected treaty, (which, in his opinion, yielded too much by giving up the right of trading freely from one belligerent port to another,) he makes the following remarks on the general neutral question;

‘While the powers of Europe maintain their colonial system, and relax from it, occasionally, under the pressure of necessity, or from the prospect of advantage, there is a presumption that trade carried on by neutrals, between a belligerent country and her colonies, is merely a cloak and cover injurious to the other belligerent. He therefore can, rightfully, exact strong evidence that the property is neutral. And since melancholy experience proves that, on such occasions, perjury appears, at the call of interest, to protect fraud, it ought not to be wondered at, that he should so far extend the

force of presumption as to receive it in contradiction to testimony.<sup>1</sup> When, under this aspect, the matter is discussed with the neutral government, both stand on fair ground. The neutral, whose right of sovereignty is not questioned, will, from a sense of justice, agree to regulations by which the property in goods shall be more clearly ascertained. And since, after all possible checks, fraud will be committed when the opportunities are inviting, he may, from the same sense of justice, be induced to admit, that the circumstances attending such a trade are sufficiently strong to justify the induction of the belligerent. And it would not be at all improper for him to agree on severe penalties, to be exacted from those who persist in covering the goods of one enemy from the pursuit of another.<sup>2</sup>

Our readers will have observed that, in speaking of Mr. Medford's work, we have omitted to mention the great question of citizenship, on which we do not think his observations quite satisfactory. Shrewd and sensible as he is, he appears to us too rough a workman to handle so difficult and delicate a subject, involved in uncommon perplexity in all the circumstances that attend it. His rejection too of authority and the law of nations, for which he substitutes his own views of what is right and expedient, certainly gives him less claim to our attention. The point is admirably discussed by the other author now under our examination. He infers from the non-recal of Messrs. Armstrong and Munro,

‘ That the treaty was sent back, not from any disapprobation of its contents, but because it does not contain a relinquishment, by the King, of his claim to take British seamen from the merchant vessels of America. If it be true that our government have taken their stand on this ground, (and for the reasons just assigned, this seems to be unquestionable,) we are brought to a point which demands our serious consideration. If reason be against the British claim, let it be resisted; but if otherwise, God forbid we should engage in war to establish injustice.

‘ The question is two-fold: whether England can rightfully compel her native subjects to man her fleets? and, if so, whether she can lawfully exercise that right over such of them as are in the ships of another country? Let it be premised, that as they pretend no right to take a native American, that case is not within the scope of our inquiry. Let it also be premised, that when nations are agreed respecting matters of right, the way is open to expedients for mutual convenience. Matters of interest frequently interfere, and require appropriate arrangements by mutual concession, for mutual advantage. But matters of right are of different nature and sterner stuff. They cannot interfere, unless where nations are at war; because it cannot be right for one to prevent

What another has a right to perform: wherefore, the right being established, submission is implied. Were it otherwise, war must be the natural condition of man; because the right to do on one side, and the right to oppose on the other, constitute precisely the state of war.

‘It is a first principle of every government, that it can rightfully command the military service of its citizens and subjects. If this be not admitted in America, we are in a wretched condition. We have no fleet; we have not, and, it is to be hoped, we never shall have, a standing army. If, therefore, the militia cannot be compelled to defend their country, what is to become of us?’

‘But it is said that, admitting the general principle, an exception is to be made in favour of those who leave one state and swear allegiance to another. The British government, however, insists, that no man can divest himself of the duties which he owes to his country. Other nations maintain the same principle; which, both by reason and by general consent, forms a maxim of public law. The usual stipulation in treaties, that the subjects or citizens of one of the contracting parties shall not engage in the military service of an enemy of the other, rests on this foundation, and would, without it, be an idle phrase.’

The remedy suggested for an abuse of this right is so honourable a testimony to the administration of our laws, that we cannot resist the temptation to transcribe it. The passage is besides entitled to attention for the judgment displayed in it:

‘But, it is said, there is manifest absurdity in pretending that, because goods may be taken, and, after due trial, be confiscated, men may be taken and condemned without trial. It is monstrous to submit the dearest thing we have, our liberty, to the will of military men, who have an interest in taking it away. This argument is ingenious, but, in our apprehension, not solid. If British subjects only are impressed, it is none of our concern. Englishmen may do with each other what they please. If an American be impressed, it is, probably, from mistake, and he suffers a misfortune incident to his profession; being one of those evils, by reason whereof he is entitled to, and receives extraordinary wages. We will not, however, elude the argument, but meet its full force. We say, then, that if the violence be intentional, and done by order of the sovereign, it is a legitimate cause of war, and ought so to be considered and treated. But if done by the officer, without the order of his government, it is one among the many wrongs for redress of which resort must be had to the tribunals. The officer impressing does it at his peril, and the impressed seamen would, we believe, obtain ample compensation from a Westminster jury. We venture to add our opinion, that if a few clear cases of this sort had been prosecuted at the public expense, it would have done more to correct the practice, so far as real American citizens are concerned, than all

the clamour of the last ten years. At any rate, nothing can fairly be imputed to the sovereign, until his courts refuse to do justice. If an officer in our navy should assault and imprison a British subject, and application were made to our Secretary of State by the British Minister, would he not be referred for redress to our courts of justice? Surely the President would not, on a complaint, though supported by *ex parte* affidavits, break an American officer without trial.'

We shall close our observations with the wish that the two governments would act in the temperate spirit and on the clear principles by which the two works before us are generally distinguished.

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ART. XII.—*The Metamorphoses of Publius Ovidius Naso; in English Blank Verse, translated by J. J. Howard. 2 vols. 8vo. 9s. Symonds. 1807.*

THE translation of the *Metamorphoses*, by Sandys, one of the earliest masters of English rhyme, has fallen into an unmerited oblivion. Unjustly accused of a timorous and servile adherence to the letter, with greater injustice it has been denied the credit due to it as a faithful transcript of the spirit of the original\*. Yet (withdrawing from the comparison certain words and phrases which the revolutions of our language have antiquated or debased) it may be asserted that the collection formed by the assemblage of Dryden's felicity, Addison's diligence, the delicacy of Pope, the sweetness of Rowe, the tenderness of Gay, the vivacity of Congreve, and the freedom of Garth, though more popularly known, is not more generally excellent. That which was not effected by a combination of the greatest wits of the Augustan age of our literature, it would be too much to expect from the undisciplined talents of Mr. Howard. We believe this work to be the first in which his poetical powers may be said to have been brought into actual service. The attempt was bold, yet in several difficult and beautiful passages it has been far from unsuccessful. A translation of the *Metamorphoses* into blank verse was desirable, on account of the singular elasticity of that species of verse, which enables it to imitate, at once, suitably and closely, with freedom and precision. The merits of Mr. Howard's performance appear to

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\* See the preface to Garth's *Ovid*.

be its own, for we have traced no resemblances which can be considered fairly as marks of intentional plagiarism. Its character is neither that of unmanageable boldness, nor of cold correctness. Its versification, if not musically varied, is fluent, and facile if not graceful. The simplicity of its diction may be allowed as a compensation for its want of copiousness and refinement. And while fidelity may be deemed its prevailing characteristic, the unfettered style of an original composition is not rarely found accompanying. Yet we judge that Mr. Howard is possessed of a germ of ability, which if it had been industriously cultivated and seasonably matured, would have produced sweeter and mellowed fruits than those now offered to the public taste. Perhaps he has trusted more to the happy moments of inspiration, than to the well-spent hours of study and reflection. The greater part of the riders of Pegasus are prone to forget, that his feet must be used to secure his standing upon Helicon, as well as his wings to soar above its height. Blemishes, neither few in number nor little in importance, might be cleared away by a minute and anxious revision of this work, and the residue become more worthy of a scholar, and perhaps a poet. In particular, after a careful revisal it might be expected that this version would delineate with more exactness and vivacity the finer traits of the original; that its mistakes of the sense, and violations of grammar and prosody, would be corrected; its poverties of phrase enriched, and its monotonies of pause relieved; that its inelegant and low expressions, colloquial abbreviations, its instances of hard, inverted, or rather perverted construction, its new words illegitimately begotten, and all its other offences against the purity of our tongue and the laws of classical taste, would be atoned for by a thorough amelioration.

As the usual practice of the courts of criticism is to dispense with a formal proof of apparent truths, we shall decline the invidious task of producing the faulty passages themselves, in evidence of the existence of the blemishes to which we have alluded. On the other hand, in justice to Mr. Howard, we cannot omit the description of the House of Sleep, in the beautiful fable of Ceyx and Halcyone; not forbear from acknowledging that he has excelled Dryden in several lines, particularly in those which describe the entrance of Iris.

‘ Hid beneath a steep,  
Near the Cimmerians, in a deep dug cave  
Form’d in a hollow mountain, stands the hall  
And secret dwelling of inactive Sleep;

Where Phœbus rising, or in mid-day height,  
 Or setting-radiance, ne'er can dart his beams.  
 Clouds, with dim darkness mingled, from the ground  
 Exhale, and twilight makes a doubtful day :  
 The watchful bird with crested head ne'er calls  
 Aurora with his song ; no wakeful dog,  
 Nor goose more wakeful, e'er the silence breaks ;  
 No savage beasts, no pastur'd flocks, no boughs  
 Shook by the breeze, no brawl of human voice,  
 There sounds ; but death-like silence reigns around.  
 Yet from the rock's foundation, gently flows  
 A stream of Lethe's water, whose dull waves  
 In gentle murmuring o'er the pebbles purl,  
 Tempting to slumber. At the cavern door,  
 The fruitful poppy, and ten thousand plants  
 From which moist Night the drowsy juices drains,  
 Then scatters o'er the shady earth, grew thick.  
 Round all the house no gate was seen, which turn'd  
 On the dry hinge should creak, no sentry strict  
 The threshold to protect. But in the midst,  
 The lofty bed, of ebony form'd, was plac'd.  
 Black were the feathers ; all the coverings black ;  
 And stretch'd at length the God was seen, his limbs  
 With lassitude relax'd. Around him throng'd  
 In every part, vain dreams, in various forms,  
 In number more than what the harvest bears  
 Of bearded grains, the woods of verdant leaves,  
 Or shore of yellow sands. Here came the nymph :  
 Th' opposing dreams push'd sideways with her hands,  
 And through the sacred mansion from her robe  
 Scatter'd refulgent light. With pain the God,  
 His eyelids, weigh'd with slothful torpor, rais'd ;  
 But at each effort down they sunk again ;  
 And on his breast his nodding chin still smote.'

V. ii. p. 160.

ART. XIII.—*Remarks on the Husbandry and Internal Commerce of Bengal.* 8vo. 5s. 6d. Blacks and Parry. 1806.

IN the advertisement to this work we are informed, that 'an unfinished treatise on the husbandry and commerce of Bengal, which was the joint production of several gentlemen conversant with different branches of the subject, was printed at Calcutta nearly ten years ago, for private circulation.' The part of that work, which is here published with corrections, relates only to the husbandry and internal commerce ;

As the gentleman, who was chiefly concerned in the composition of that part of the original work which related to the manufactures and external commerce, was prevented by death from completing what he had begun. We shall give, as briefly as we can, the substance of the work. The seasons of Bengal may be considered under the general divisions of the cold, the hot, and the rainy. In the second, the heat gradually increases to an intolerable intensity; from which the inhabitants are at last relieved by the rainy season, which in general commences at the same time throughout the whole province. During the first two months, the water falls in torrents with hardly any intermission. In the two succeeding months the intermissions are more frequent and of longer duration. In the third month, the Ganges reaches its greatest height, and the Delta is overflowed. At the approach of winter, the rivers subside, the rains cease, and the water gradually disappears. At this season the earth is refreshed with copious dews, and in the higher latitudes and more mountainous regions great severity of cold is experienced. In the tracts exposed to inundation, habitations and fields, raised above the level of the country, attest the industry of the natives, and present a curious spectacle to the stranger. The more elevated tracts exhibit not only a diversity of local features, but a race of inhabitants different from that of the plain. Beyond Bengal, the northern mountains are peopled by a Tartar race, who have spread themselves over the adjacent plains. On the eastern hills a distinct origin may be traced in the peculiar features of the inhabitants; and to the west may be seen several races of mountaineers, the probable aborigines of the country. The great mass of the population of Bengal is composed of Hindus and Mahomedans. No bills of mortality, no register of births, marriages, or burials, are kept in India, so as to afford any data for computing the amount of the population. But the author of this work reckons the whole population of the province of Bengal, including the province of Benares, at twenty-seven millions.

In Bengal, rice is the most important article of agricultural industry. Other corn is more limited in its varieties and its seasons. Wheat and barley are sown at the commencement of the winter, and reaped in the spring. The great consumption of vegetable oils is supplied by the extensive culture of mustard, linseed, sesamum, and palma christi. Tobacco, sugar, indigo, cotton, the mulberry, and poppy, are among the most important productions of Bengal. Cattle are employed to tread out the corn. The plough is drawn

by a single yoke of oxen. Several ploughs in succession deepen the same furrows, or rather scratch the surface; for the share is not calculated to turn up the soil. By repeated ploughing the surface is pulverised and prepared for the reception of the seed. After the plant has risen, the rapid growth of weeds demands frequent extirpation, particularly during the season of rains. As the weederers use a short-handled spud instead of a hoe, they are seen sitting to their work. Corn is seldom stacked; the hard husk which covers rice renders the practice unnecessary; and other grain is heaped up in careless piles without any protection from the inclemencies of the weather. The corn, after being trodden out by the cattle, is winnowed in the wind, and is stored either in jars of unbaked earth, or in baskets made of twigs or of grass. In India no regard is paid to such a succession of crops as is best adapted to prevent the exhaustion of the soil. The dung, instead of being used for manure, is employed for fuel. This causes a great deduction from the productive powers of the land. But necessity obliges the husbandman to use manure in the culture of the sugar-cane; mulberry, tobacco, and poppy. Oil-cake is occasionally employed as a manure for sugar-cane. The writer of these remarks (p. 46) thinks that agriculture flourished in Bengal formerly more than it does in the present period. But this does not appear probable, for other manufactures seem to have been preserved without deterioration, from the most remote antiquity; but the manufacture of food (if agriculture may be so denominated) is one of the first arts that is learned and the last that is forgotten. The Indian effects much with very awkward tools. The simple process which he pursues often rivals the more complex mechanism of European husbandry. In Bengal, where labour is cheap and precious metals dear, it would be absurd to adopt a more costly machinery; but many of the implements of agriculture, and particularly the plough, are susceptible of considerable improvement. Where governments are despotic, and property consequently insecure, large capitals are seldom accumulated; and if accumulated, rather concealed from the prying eye of tyranny than invested in manufactures and agriculture. This has for ages been the case in Bengal; and hence the division of labour has never been carried to that extent which is necessary for the greater improvement of manufactures and agriculture. As dexterity in any peculiar branch of art is, from the operation of physical causes, greatly increased by unremitting continuity of exertion, he, who engages in ten different processes of art, is never likely to attain the same degree of excellence as he whose application is exclusively con-

finer to one. In India, 'every manufacturer, every artist, working for his own account, conducts the whole process of his art, from the formation of his tools to the sale of his production.' Unable to prepare any previous supply, the exercise of his art is regulated by the immediate wants of his neighbours. In the interval, the labours of agriculture are his general resource. Thus the occupation of the manufacturer becomes blended with that of the husbandman; and neither is practised with the utmost degree of skill. When capitals are more accumulated, and a body of rich, enterprising, and intelligent proprietors is formed, the agriculture and manufactures of the country will be rapidly improved. In agriculture particularly, improvement is impeded by the want of capital. The species of tenures in Bengal are very various, and would be tedious to enumerate: rents are usually paid out of a certain proportion of the crop; but previous to the regular administration of justice under the British sway, such agreements between the tenant and landlord were seldom observed with very scrupulous punctuality. The arbitrary impositions of the government generated a disposition to injustice and oppression wherever it could be practised.

A cultivator, who employs servants, entertains one for every plough; his average wages do not exceed one rupee a month, and often fall below it. The cattle, after completing their task, which usually takes place about noon, are left to the care of the herdsman; and 'the ploughman follows other occupations during the remainder of the day; mostly he cultivates some land on his own account; and this he generally rents from his employer for a payment in kind.'

'For hand-weeding the labourers are very generally paid in grain instead of money. Their usual daily allowance is from two to three sérs, or twice as many pounds of grain. They bring their own hoes, which are small spuds, and of which the cost is very trifling. Twenty labourers may weed a bigha in a day. For transplanting, the daily allowance and the labour performed are nearly the same as for weeding. No tool is required for transplanting rice, the whole operation being performed by the hand; but, for other cultures where a tool is requisite, an implement, resembling a hoe on a long handle or one like a chissel, also on a long handle, is employed. For hand-hoeing, the large hoe, which in Bengal serves the purpose of a spade, is employed. It is wide and curved, and set on the handle at an acute angle: this compels the labourer to stoop much in working. The same tool serves for clearing of old lays preparatory to opening them with the plough, and for other purposes for which a spade would be useful. The pay for digging,

and generally for all country labour, is regulated by the same allowance to two or three sers per diem, as above-mentioned. But reaping is generally performed by contract, the reapers being hired at a sheave in sixteen, or, if they also carry in the harvest, at a sheave in eight; and the whole expense of gathering the harvest may be paid with one measure of grain in six, which provides for the labour of reaping, carrying, winnowing, measuring, and storing, the crop. The thrashing is not included; for corn is not usually thrashed, but is trodden out by the cattle of the farm.

Though rice and pulse may find a market in the husk, and the task of cleaning rice and spitting pulse generally fall on the first purchaser; yet, not unfrequently employing the peasant's leisure, it may be counted among the labours of the cottage. It is executed with a wooden pestle and mortar; or the rice is cleaned under a beater of very simple contrivance, worked by a pedal. When the husk has been removed by long beating upon the dry rice, such grain is preferred for home-consumption. If previously scalded, it is better adapted for preservation, and has been therefore more approved in foreign commerce. As the expense of fuel is nearly equal to the economy of labour, the allowance for husking rice is almost uniform at a contract to return, in clean rice, five-eighths of the weight delivered in the husk. The surplus, with the chaff or bran, pays the toil.

Cattle are said to constitute the peasant's wealth; but in districts where the Hindus compose the principal part of the population, a deduction must be made for the prejudice which forbids the slaughter of kine and the eating of the flesh of cows. Many tribes of Hindus, and even some among the Brahmins, will eat the flesh of other species of animals. But the consumption of animal food is not sufficient to encourage the breed of sheep. The orchard attaches the peasant to the spot of his nativity, as he feels a sort of superstitious reverence for the trees which were planted by his ancestors. Orchards of mango trees, which are scattered over the plains of Bengal, make a salutary addition to the diet of the peasant. The palm abounds in Bihar, the juice of which, when fermented, yields an intoxicating liquor, which induces both the Hindu and the Mahomedan to violate the sober institutes of their respective religions. Opium is monopolized by the government of the company. This writer estimates the produce of this drug at four sers or eight pounds from a bigha, or quantity of land equal to about 1600 square yards.

‘This produce, from a plant which requires a good soil well manured, is by no means equal to the production of similar soils whereon other valuable plants are raised. At the same time it re-

quires more labour and attention : and, in fact, that it is less profitable is apparent from the circumstance of the peasants not ambitioning this culture, except in a few situations which are peculiarly favourable to it. In other places they either engage with reluctance, or from motives very different from that of the expectation of profit.

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‘ The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by the oil of poppy-seed, to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy ; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy-seeds have been thrashed out.

‘ This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with gum of the mimosa ; other foreign admixtures have been conjectured, such as cow-dung, gums and resin, of various sorts, and parched rice.

‘ The facility of adulterating opium, and the consequent necessity of precautions against such frauds, are circumstances which would justify the monopoly, were it even objectionable on other considerations. In a free commerce, the quality might probably be more debased, to the injury of the export trade.’

Tobacco was introduced into India by Europeans, though the use is now universal among the natives, and the plant is cultivated in every part of Hindostan. The sugar-cane flourished in Bengal from the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa. At present there seems to be no other limits to the possible production of sugar in Bengal than those of the demand.

‘ It is cheaply produced, and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost ; whereas, in the British West Indies, it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with most frugal simplicity. The necessities of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant, and the price of labour is consequently low. Every

implement used in tillage is proportionably cheap, and cattle are neither dear to the purchaser nor expensive to the owner. The preparation of sugar is equally simple and devoid of expense. The manufacturer is unincumbered with costly works. His dwelling is a straw hut; his machinery and utensils consist of a mill, constructed on the simplest plan, and a few earthen pots. In short, he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

‘The same advantages do not exist in the West Indies. It is worthy of observation, that the labour of the negro constitutes more than three-fifths of the cost of sugar in Jamaica. So that, if the West-Indian planter were even able to substitute straw huts for his expensive buildings, or simple implements and earthen vessels for his intricate machinery and costly apparatus, still the price of labour would be an insuperable bar to a successful competition. Independently of calculation and comparison, it is obvious that the labour of a slave must be much dearer than that of a freeman, since the original purchase will always form a heavy charge, from which hired labour is exempt. Moreover, the West-Indian slave has no incentive for exertion; nor can he be roused to it by the smart of recent chastisement or the dread of impending punishment.’

Our possessions in the east might probably be made to supply us with sugar and every other article which we derive from our islands in the west, and at a much cheaper rate, if, as this writer asserts, labour be six times, perhaps ten times, dearer in the West Indies than in Bengal. Cotton is another of the indigenous products of Hindostan, whence we might be abundantly supplied in case of any failure in the American importation. Silk, which used to be the most valuable article of oriental traffic, has been since rivalled by that of Italy; but in our present state of exclusion from the continent of Europe, we shall probably be obliged to draw our chief supply of that article from the market of Bengal. ‘The production of raw silk in Bengal,’ says the sensible author of these remarks, ‘might be increased to supply much more than 150 or 200 tons, which is said to be the quantity now exported.’ The indigo of Bengal is superior in quality to that of North America, and equal to that of South America, but less skill being displayed by the natives in the extraction of the dye, causes the declension of the trade. The spirited and persevering exertions of a few individuals have restored this commerce to Bengal solely by the superior quality of their manufacture. We were rather surprised to find this writer stating, that the divisions of the people into casts do not constitute that insuperable barrier between them which we

had supposed. 'Commerce and agriculture,' says he, 'are universally permitted; and under the general designation of servants of the other three tribes, the Sudras (one of the four grand classes into which the Hindus are divided) seem to be allowed to prosecute any manufacture.'—'It may be received as a general maxim, that the occupation appointed for each tribe is entitled merely to a preference. Every profession with few exceptions is open to every description of persons; and the discouragement, arising from religious prejudices, is not greater than what exists in Great Britain from the effects of municipal and corporation laws.' This does not appear to be correct. Saltpetre of a very superior quality is one of the great articles of export from Bengal. It is procured by the following simple process. 'The earth of old walls, the scrapings of roads, cowpens and other places frequented by cattle, are formed into mounds and exposed to the air. Nitre and common salt are soon formed in the mounds, through which water is filtered, which dissolves the salt; the brine is afterwards evaporated, and the nitre crystallises at the bottom. The salt thus obtained is again dissolved, boiled, and scummed; and when it has cooled after sufficient evaporation, it yields the saltpetre of commerce. In the same earth nitre is reproduced within two years, but a quantity of new rubbish is mixed with it before the process is repeated. The exportation of saltpetre for the English market amounted on an average of thirteen years, ending in 1792, to 37,913 cwt. If the trade were laid open between England and Bengal, it is supposed that in the sale of this commodity no foreigners could enter into a competition with Great Britain; and the whole saltpetre might, as every other production of Bengal, be transported to Great Britain in British bottoms. England would become the general depot for the saltpetre of India, which, underselling the nitre of Europe, would supply foreign demand.' The increased production of this necessary commodity would become a new source of wealth to Bengal, and of advantage to England. The author thinks that hides might be imported from Bengal, which we now procure from other regions. The cattle of our Eastern possessions, including buffaloes, are estimated at fifty millions; but only a tenth part of this number would, from the usual casualties, furnish a greater supply than would be requisite. 'At present the currier often neglects to take the hides of cattle which die a natural death. Other skins cured in the hair or otherwise might be added to the hides of oxen, such as the skins of sheep, goats, kids, calves, and deer.' When we consider the present enormous

price of leather, this subject appears to deserve attentive consideration. The author mentions various other articles of food, medicine, or manufacture, as rice, wheat, barley, starch, rum, liquorice, annatto, madder, coffee, cocoa, cochineal, satin, and other woods, vegetable oils, vegetable and mineral alkalis, hemp, &c. &c. which might be procured from the English territories in Hindostan, in greater quantities and on more advantageous terms than they are now brought from any other part of the world. But Great Britain cannot turn her Indian possessions to the best account, till the monopoly of the company is abolished, and the trade is laid open to the capital and enterprise of individuals. Great Britain, though excluded from the trade of the continent, would find an ample compensation in the extensive provinces, and rich and varied products of Hindostan. But we must refer our readers to our number for November, for our sentiments on joint-stock companies, and on the policy of putting an end to the monopoly of the company.

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ART. XIV.—*A System of Chemistry.* By J. Murray, *Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh.* 4 Vols. 8vo. Longman, London, Creech, Edinburgh. 1806.

THE objects of chemistry are as extensive as corporeal nature, and every new fact discovered only opens the way to the investigation of many others more or less remotely connected with it. It is not surprising then that in an age in which philosophical pursuits are carried on with unexampled ardour, and in which the science of chemistry in particular is every day receiving new, zealous, and enlightened votaries, that facts should accumulate with rapidity; that principles which seemed established, should be shaken; that new objects of investigation should be arising, new methods of analysis be invented; and that the science itself should seem doomed to be the subject of never ceasing change and perpetual revolution. However excellent then may be the systems which we already possess, ample opportunity is left to the genius and industry of new writers to take new and more correct views of the principles of chemistry, to introduce recent discoveries, and develop their relations to established facts, or to adopt improved arrangements, if called for by the detection of former errors and imperfections. Even in the short period which

has elapsed between the publication of these volumes, and our present notice of them (delayed beyond the regular period by an accidental circumstance), some important truths have been brought to light, which bid fair to introduce a fundamental change in the principles of chemical philosophy.

The present system of chemistry is distinguished by a minute and profound attention to elementary principles, in the developement of which the author has availed himself of all the observations and discoveries of recent enquirers and experimentalists. The first volume is wholly occupied with matter introductory to the peculiar and proper doctrines of chemistry, but of which it is nevertheless of importance to have complete and exact ideas; both by reason of the value of the knowledge itself, and of its relation to other parts of science. The subject of *attraction* is first considered, of which universal tendency of the particles of matter, *chemical attraction* or *affinity* seems a peculiar modification. After considering the fundamental laws of attraction, as exerted between the corpuscles of bodies, Dr. Murray treats, in the remainder of the volume of imponderable substances, including under this denomination, the laws of *Caloric*, of *Light*, of *Electricity*, and of *Galvanism*.

The attraction of aggregation, or of cohesion, is that which takes place between particles of the same species of matter. It is probable that this is ultimately the same power as chemical attraction, the different effects arising from the difference in the particles they unite. Crystallization is one of the most singular and pleasing results of the attraction of aggregation. Dr. Murray has given in this chapter an abstract of the theory of Romé de l'Isle, and the more solid and important system of Haüy, extracted from his *Traité de Mineralogie*, tom. i. 11. The terms and definitions which are employed by Warner are added, as these are much less remote from those that have hitherto been in established use. We think that on this subject Dr. Murray has spoken too slightly of the illustrious Bergman: 'Having,' says the Doctor, 'demonstrated what Bergman had scarcely more than imagined.' But does not the whole merit and difficulty of invention consist in the first imagination?

The doctrine of chemical affinity has recently undergone a considerable revolution. It was formerly imagined to depend only on the nature of the elements brought within the sphere of mutual action. But the great difficulty which is found in preparing substances absolutely pure ought to have induced

a suspicion of the correctness of this theory. The researches of Barthollet, equally original and profound, have given new and expanded views of this obscure subject; and have shewn that the results of chemical experiments are modified by a number of circumstances, the effects of which were formerly unheeded; and has happily applied these principles to the explanation of phenomena, which, on the former hypotheses, were wholly unaccountable. Dr. Murray has adopted the views of Barthollet with little restriction. We wish that he had not confined himself so much to mere principles; and think that he would have rendered his doctrines much more intelligible and instructive to those unskilled in the science, had he made a point of illustrating every position by examples and experiments. Barthollet did not write to novices, but on the contrary to those who are competent to pursue the chain of an abstruse and concatenated investigation. But a teacher ought not to presume so much of his pupils on their first entrance. It seems to us that plunging into these abstractions is as if a teacher of mathematics should attempt to instruct a tyro in the doctrine of fluxions or the properties of curves, before he had acquired the elements of simple arithmetic, or of plain geometry.

As in truth this whole doctrine of affinities is not the foundation of chemical science (a science strictly and wholly experimental), but is an induction from the whole mass of facts furnished by it, it might be taught after the detail of the particulars which furnish the induction, with much more propriety than before it. If we were to assign a proper place in a system for this discussion; it should immediately follow the enumeration of the chemical properties of the simple elementary substances, and precede the account of animal and vegetable substances. In Dr. Murray's system we should place it at the end of his third volume.

Dr. M. has very judiciously thrown the more minute details of Barthollet's system of chemical affinity into the form of notes at the end of the volume; nor has he failed to notice some of its deficiencies and incongruities. But upon the whole he gives it a decided preference, and we think with great propriety, to the opinions that were previously current. He does not, however, seem to be aware that many of the explanations of the learned French chemist are really no more than mere verbal annunciations of the results of experiment, disguised under the mask of general and abstract truths.

On the nature and properties of heat, under the name of caloric, Dr. Murray has given us a very copious and systematic

treatise; a treatise which we think was greatly wanted; and that the scientific world is under no small obligation to the Doctor, for his collection and arrangement of the great body of facts, which are dispersed through many volumes on this abstruse and intricate subject. The following is the outline of this treatise:

I shall deliver the chemical history of caloric under the following sections. In the first, I may facilitate the prosecution of the subject by taking a general view of the distribution of this power; in the second, I shall consider its effects on matter; in the third, the laws of its communication and propagation; in the fourth, the comparative quantities of it which bodies contain; in the fifth, the comparative quantities which the same body, in its different forms, contains; under the sixth, may be reviewed the opinions which have been advanced with regard to the nature of this power; and its chemical history may be concluded with an enumeration of the causes by which its equilibrium is subverted, or heat and cold produced; and the applications of these to practical chemistry.

Perhaps no subject requires a more strict and undeviating attention to accuracy of language than that now before us; since much of the embarrassment and confusion attending it arises from the use of equivocal words, or those which are founded on some secret hypothesis regarding essence of heat. We cannot bestow unqualified commendation on Dr. Murray in this respect. At the very onset he informs us, 'If a piece of iron be made red hot, we conceive that a quantity of what we call heat, that is of a certain subtle power, has been introduced into it, &c.' Here we have an assumption of its independent materiality, which cannot fail to give a bias to all the subsequent reasoning; *subtle power* too is a gross misnomer; in the power there is no subtlety at all, since, like all other qualities, it makes itself immediately obvious to the senses. What is really subtle is the change in the heated body, which eludes all attempts to ascertain or measure it, whilst the power is so striking and impressive.

On the subject of thermometers, Dr. Murray has given a hint which we think worthy the attention of philosophers. Fahrenheit's scale is certainly a very arbitrary and inartificial division. Dr. M. proposes to form a scale by taking as the extreme points, the temperatures of freezing and boiling quicksilver; the one being—39° of Fahrenheit, and the other 672°, and dividing the intermediate space into 1000 parts. The degrees would thus be smaller even than Fahrenheit's, without being too much so to be inconvenient either in the construction of the instrument, or for observation; fractional

parts might in general be disregarded; and the commencement of the numeration being so low, we should scarcely ever have to express negative degrees. The commencement of the scale would also be about the lowest natural temperature.

Dr. Murray has greatly enlivened the dryness of mere detail, by interweaving with it historical narrations of important discoveries, and the jarring sentiments of eminent enquirers. But we think he need not in an elementary treatise have gone so much at length into arguments which subsequent experiments have proved fallacious. He might surely have spared the introduction of tables of the expansibilities of gasses, which he acknowledges to be erroneous (vid. p. 187, vol. i.); Mr. Dalton was led to deny the curious fact that water expands as it approaches near to the point of freezing. The experiments of Dr. Hope, however, have fully confirmed the truth of this singular anomaly, which was first remarked by Dr. Crowne towards the close of the seventeenth century. Under these circumstances, was it worth while to occupy half a dozen pages in the relation of Mr. Dalton's objections, particularly when he has since nearly conceded the point in dispute? We know not how Dr. M. can reconcile this fact to his doctrine of caloric being the efficient cause of all expansion; a dogma which he assumes with the same confidence as if it were an intuitive truth. He has himself devised a very ingenious and satisfactory method of establishing the truth of the fact: Into a jar he introduced two coloured liquors of equal specific gravity, so that either would rest upon the other without mixture. The surrounding atmosphere was at  $40^{\circ}$ , the point nearly at which water is at its greatest density. By applying a freezing mixture to the superior stratum of fluid, the two liquors still continue perfectly distinct, consequently the colder liquor at the surface is lighter and less dense than the warmer inferior stratum. But by applying the freezing mixture to the inferior stratum, in three minutes it began to ascend in streaks, and in seven and a half minutes the colour of the whole was uniform, affording a very clear proof of the inferior density of the water at the lower temperature.

On the subject of the *slow communication of caloric*, Dr. M. has, we think, introduced much frivolous and unimportant matter. But the fallacy of Count Rumford's experiments, intended to establish the non-conducting power of fluids, is well pointed out, and the theory itself satisfactorily refuted. The great difficulty in determining this point arises from the impossibility of calculating what allowance ought to be made for the conducting power of the sides of

the vessel containing the fluid. An experiment of the author's own has however obviated this source of uncertainty. He used a cylinder of ice, of which the temperature of course could not be raised above  $32^{\circ}$ , and he found the heat transmitted downwards in this vessel, both when oil, and still more rapidly, when mercury received heat from its surface.

We cannot object (as we have upon less interesting subjects) to the minuteness with which are detailed the experiments on the radiation of heat. The beauty and simplicity of Mr. Scheele's researches on this curious subject, related in his treatise on Air and Fire, cannot be too much admired. Latterly, the great discovery of Herschell on the calorific rays of the solar beam, has formed a new epoch in the history of philosophy; and still more recently, the experiments of Mr. Leslie have been received with merited approbation by all scientific enquirers. Mr. Leslie concluded from all his observations, that radiant caloric is not light, nor a subtle fluid, projected in right lines with velocity; but that it is pulsations or undulations of the ambient air propagated from the heated surface in an extended chain. Different kinds of surface at the same temperature radiate apparently very different quantities of caloric: this difference Mr. Leslie deduced from the more or less perfect contact of atmospheric air with these surfaces; those with which the air comes into the closest contact, of course communicate to it the largest quantity of caloric, and with the greatest rapidity; and from them therefore the calorific emanation at a given temperature will appear to be the greatest.

Dr. Murray is not contented with this hypothesis. He objects that it is founded on the assumption, that radiant caloric, if material, has the power of passing through transparent bodies; an assumption which is neither just nor necessary. How, he asks, is the velocity of communication to be accounted for? It cannot be supposed that a succession of heated particles of air dart from the heated body, and impinge on the body, the temperature of which is raised. Nor can the portion of air heated and expanded at the hot surface, change its place, be moved forwards, and thus reach the body which becomes heated. It only remains then to suppose, that by the heated body the air is thrown into oscillations or undulations: that these continually renewed at its surface, are propagated in a right line; and that at such undulation caloric is discharged, so as to be conveyed forward with the same velocity. Such are Dr. Murray's objections. But we doubt whether he has entered into the true spirit of Mr. Leslie's hypothesis. We apprehend that

these oscillations are not conceived to be a medium of conveyance, or that particles of caloric are carried forward in this manner from one wave to another: but that the very essence of caloric itself, like the essence of sound, consists in these oscillations; that the pulses of the vibrating fluid, being communicated to other bodies, cause their expansion; and by their impression on the sentient extremities of the nerves, excite the sensation of heat. The laws of hydrostatics demonstrate, that from a sudden and violent expansion such oscillations must be excited, and that they will be propagated in the way supposed by Mr. Leslie. But whether the caloric undulations (supposing such to exist) may not reside in a matter more subtle than the ambient air, may perhaps be justly doubted.

No subject is surrounded with greater difficulties than the attempt to determine experimentally what is termed the capacities of bodies for caloric; or, in plain language, the effects, as measured by the thermometer, of an uniform caloric or frigorific cause acting upon the different species of matter. It has been found impossible to reduce it to any uniform law; every substance seems to possess a peculiar power, which can be discovered only by trial, precisely in the same manner as every body has its peculiar chemical affinities. The methods too of solving the problem have been very various; nor is there any one which is not liable to many objections, and exposed to different sources of error. No wonder then that the results have been so discordant. Dr. Murray has given a table, compiled with considerable labour, of capacities determined by different writers. The labours of Dr. Crawford form the basis of this table. Dr. Irvine has determined the capacities of a few substances. Those of the metals have been furnished by Wilcke: other articles have been supplied from Gadolin, Lavoisier, and Laplace. Those of different kinds of woods are taken from some late experiments of Meyer made on their conducting power. A few other articles are from a table published by Magellan; it would seem on the authority of Mr. Kirwan, though this point is not perfectly clear. After all it may be questioned whether this be not one of the *difficiles nugæ*, on which ingenious men employ much time and labour to no very obviously useful purpose. It may be, however, that these tables may serve at some future time, as an additional method of discovering the species of unknown bodies, as at present we use tables of specific gravity for the same purpose.

In the doctrine of latent caloric, our author confirms himself almost entirely to the experiments of its celebrated author, Dr. Black. Whatever may be our opinion of the

truth of the theory, we cannot but admire with Dr. Murray the character of original genius and profound research which stamp the mind that produced it. Dr. Black conceived the forms of matter, whether in the state of gas or fluids, to be owing to a chemical combination of caloric with the particles of the body fused or vaporized. His fellow labourer, and co-adjutor, Dr. Irvine, conceived that the phenomena of the apparent absorption or evanescence of caloric in the fusion of bodies, or their conversion into gas, was owing simply to a change of capacity in the body undergoing fusion or vaporization. Dr. Murray thinks this latter doctrine less hypothetical, more simple and comprehensive, than Dr. Black's theory. Those who do not believe in the existence of caloric as an independent substance, will not think it worth while to examine very critically into the merits of either the one or the other.

The problem of determining the quantity of caloric in bodies, or of fixing the natural zero, is attended with so much difficulty, and indeed rests upon so many assumptions, of which if one be false the whole superstructure falls to the ground, that we perfectly agree with Dr. Murray in considering it 'rather as a subject of curiosity than utility.' We are inclined indeed to regard it as another example of the misdirection of talents to subjects which are absolutely out of the sphere of human intellect.

On the nature of caloric, Dr. Murray exerts all his ingenuity in support of the theory which ascribes to it an independent material existence; and labours hard to refute the objections which have been brought against it. In our mind, the experiment of Mr. Davy, who excited heat enough to melt ice *in vacuo*, with an apparatus insulated upon ice, is quite decisive of the question; nor can any thing be more unhappy than Dr. Murray's attempt to reconcile it with his favourite hypothesis. 'It is evident,' he says, 'that this question is not to be decided merely from a single difficulty attending one of the hypotheses.' But what would an impartial judge say of the Newtonian system, if the motions of one half of the planets, or any other striking phenomenon, were in direct opposition to it? Is it not more liberal and more candid to acknowledge our ignorance, than to have recourse to such wretched shifts in support of any theory? 'The radiation of caloric,' he adds, 'is another unequivocal proof of its materiality.' But Mr. Leslie, whose sagacity is indisputable, and to whom we are indebted for so much of our knowledge of the laws of radiation, has drawn an opposite conclusion. Indeed we do not think that Dr. Murray has brought an unprejudiced mind to the question. The judgment is frequently made the slave of language; and he

bias which is thus given irresistibly warps all his subsequent reasoning. The simple matter of fact with regard to heat is, that bodies have a constant tendency to arrive at a common temperature. This fact Dr. Murray has expressed by a quantity of caloric passing from one body into another, absorption taking place in one case, and omission in another; and he has presumed that each thermometrical degree is the precise measure of a corresponding portion of caloric. All this is perfectly hypothetical, and in some instances quite irreconcilable with the matter of fact. It is the poverty of language only that constrains us to adopt this phraseology. In the use of the word motion we have an example of a similar necessity imposed on us; for the convenience of communication, we say that motion passes out of one body into another; that the quantity lost by the one is gained by the other; we divide the motion of a body into parts, and apply arbitrary measures to it. All this would seem directly to imply, that motion is something that has a distinct and independent existence, in the very same manner as is supposed of caloric by those who contend for its independent materiality. But who is there that does not know that the idea of motion, independent of the moving body, is quite incomprehensible; and that these phrases express no more than the laws observed among bodies, when they change their relative situations?

This elaborate treatise on caloric is concluded by considerations on the sources of variation of temperature, and the application of these to practical chemistry. Under this head is introduced the theory and description of furnaces; in which however we meet with nothing differing from preceding works. The methods of exciting heat by the sun's rays, by the blow-pipe, by a stream of oxygen gas; or, what is still more powerful, by the united streams of oxygen and hydrogen gases. The methods of producing artificial cold are next explained, the theory clearly stated, and the several circumstances which influence the experiment and vary the result properly adverted to. A table of freezing mixtures is added, from the experiments of Walker and Lowitz. Another, which exhibits the principal points that have been marked in the scale of heat, from the greatest artificial cold yet measured (which is marked at 91 of Fahrenheit, to 240° of the extremity of the scale of Wedgwood's thermometer, which is thought to answer to 32,277° of Fahrenheit) closes the discussion.

Our limits oblige us to conclude our account of this work with the analysis of this part, which, though a small part of the whole, has demanded more original labour than any other portion of these volumes. Nor can we even spare the space

for making any extracts as a specimen of the execution of the work. We must content ourselves with saying, that the second volume treats *Of simple gases*, of simple inflammables, and of *undecomposed acids*; the third, of *metals and earths*; the fourth, of *vegetable and animal substances*. We were at a loss where to look for the alkalis: but we find the two fixed alkalis subjoined to ammonia; which very properly finds its place among the compounds of nitrogen gas. *Mineral waters*, and a dissertation *on the formation of mineral substances, and their arrangement as composing the structure of the globe*, form an appendix to the third volume. The dissertation gives a view of the Wernerian and Huttonian hypotheses; to the former of which the author gives a decided preference.

Our opinion of the general character of this system of chemistry may be collected from the few strictures we have thought necessary to make on the part we have particularly examined. We think the author has been too diffuse in his mode of canvassing controverted points; and that in many places the matter would be improved by compression. We think too that he has been too resolutely bent upon assigning what he deems an adequate cause for every phenomenon; a task which, in the present imperfect state of our knowledge, is not to be expected from talents the most splendid. But they will not be disappointed who expect from this system an ample, luminous, and well-arranged view of all the important facts connected with the science up to the æra of its publication.

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ART XV.—*Peace without Dishonour, War without Hope; an Argument against War with Great Britain: recently published at Boston. By an American Farmer.* London. Butterworth. 1807.

THE author of this sensible pamphlet has employed every effort to dissuade his country from engaging in war with Great Britain. He endeavours to convince his fellow citizens of the impolicy and folly of such an undertaking: he shews them that they are totally unprepared for such an event; that their military resources are not sufficient for their own defence, and much less for offensive operations; and, in short, that the war into which they were about to rush, could not be justified by any arguments of expediency or morals.

'War, at all times a *public calamity*, becomes peculiarly alarming and destructive to a nation, which has been for twenty-four years exclusively devoted to the arts of peace; which has neglected every mean of national defence; which has devoted none of its revenues to a wise preparation for war, to which all nations are occasionally exposed. It is peculiarly alarming to a nation, governed by an administration not only destitute of military talents, but who have always avowed their opposition to every thing like military preparation; and who, while they have professed to rely upon the most frail of all supports, the justice of nations, and have therefore neglected every mean of preparation or defence, have most *unfortunately* brought us to the verge of a most awful precipice, where we have no alternative but either to plunge headlong to a certain and destructive fate, or to retrace our steps, as *they* say, with ignominy and disgrace.'

The author examines, with singular impartiality, the complaints which America had to produce against Great Britain, as a cause of war. These appear to be confined to the attack upon the Chesapeake; and though we do not entirely coincide with all that the author has said on this subject, yet the representation of the case which he has given shews that our conduct was on the whole hardly less culpable than that of the Americans. Though of the five men who were demanded by Captain Humphreys of the commander of the Chesapeake, four were native British subjects, and the fifth had voluntarily entered into our service, still we think that Admiral Berkeley, instead of employing force, ought *first* to have laid the case before the British government, that, if possible, redress might have been obtained by peaceful remonstrance with the American government, before violence was employed to procure satisfaction. For if we permit every British officer, for any affront or injury which he supposes that the state to which he belongs may have sustained, immediately and at his pleasure to have recourse to arms, we in fact give the power of making war to the commander of every ship in the British navy. The consequences which may arise from such permission, owing to the temerity, the impetuosity, and the violence of so many different individuals, will of themselves furnish a very powerful argument against the grant. Besides, when the honour of one state has been insulted, or its rights invaded by another, it has at all times been the most approved usage to demand satisfaction, and not to employ force till satisfaction has been denied.

A ship of war on the sea, like a fortress on land, may be considered as an integral part of the sovereign power of the state to which it belongs. To employ force in order

to search neutral or friendly ships of war for deserters or for any other cause, is virtually to perpetrate an outrage, amounting to an act of war on that state, in the same manner as if we were to make a forcible irruption into one of its fortified towns. Both must be considered as lawless aggressions on the sovereignty of the state which we attack, till negotiation and remonstrance have first been tried in vain. When an injury has been done by one individual to another, we do not permit the injured individual to be the avenger of his own wrong. He must submit his case to third persons, who are indifferent both to the accuser and the accused. When one nation commits any injustice against another, there is unhappily no superior jurisdiction with power to enforce its decrees, which can examine the matter in question, and pronounce a just sentence according to the circumstances of the case. But still all civilized nations have generally agreed to try the effect of pacific discussion, before they have recourse to violence and bloodshed. For whatever be the case in practice, the governments of Europe do, in theory, acknowledge the supreme jurisdiction of 'reason;' and no government pretending to be Christian will deny the righteous government of the Deity. From that government they profess to expect a favourable issue, even to their military exertions, according to the justice of their cause. Hence rational discussion of the grounds of war becomes more awfully necessary before war is declared. The injuries which nations do to each other must be done by individuals. But individuals are liable to errors, and to acts prompted by passion or by interest, which the state may not permit, but may be willing to disclaim. But if the individual of one nation be suffered to resent the real or supposed wrongs which he receives from the individual of another, without previously acquainting the government of the country to which he belongs with the nature and circumstances of the injury, we establish the same solecism in politics as we should in jurisprudence, if we were to suffer an individual to be judge in his own case. Admiral Berkeley had certainly just grounds of complaint against the American captain for harbouring deserters from his squadron, but ought he to have sought redress by force, without first acquainting his government with the nature of the injury, and without that government first seeking satisfaction from the American by amicable but dignified remonstrance? But as the British government have expressed their willingness to make reparation for the attack on the Chesapeake, that attack cannot be considered as a sufficient ground for war on the part of the American go-

vernment; for an injury, for which the offending party is willing to make satisfaction, loses the character of injury, and ceases to be a reasonable pretext for hostility.

But even placing the attack on the Chesapeake in the most offensive point of view, and even supposing it accompanied with all the aggravations of cruelty and insult, which the American president and his party have represented, still it appears that this gentleman and his associates, who in this case seem so superlatively sensitive of the national honour and independence of their marine, have submitted with passive apathy to worse indignities which they have experienced from France. When France assailed the clamorous American either with insult or with outrage, with words or blows, the republican recreant crouches like a timid spaniel before the imperial slave; but when a British officer resents in an informal manner an act of treachery and injustice, the Gallo-American raves and foams like the cataract of Niagara. The following fact will shew how tamely the Americans can endure to have even their ships of war searched by the French:

‘In the year 1806, Admiral Willaumez met with an American brig at sea; he found in her four deserters, who had escaped from the *Valeureuse* frigate. Not content with taking them out, he writes a letter\* in a most indignant strain, to his minister at our Court, and desires him to demand satisfaction for this misconduct; not for the

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\* ‘To Gen. Turreau, French Ambassador at Washington.

MY LORD,

‘You have learnt by the arrival of some of my scattered ships in America, the unfortunate event by which they were separated from me.’ [Mere Admiral Willaumez gives the detail of the tempest. That at this date the *Foudroyant* was nearly new masted; and proceeds to enforce to General Turreau, how necessary it was that the ships which had put into the American ports in distress, should hasten to join him at the Havanna, where his squadron if collected and united to the Spanish force at that place, would in effect oppose a strong squadron, and double to that of the English; who at Jamaica, have only two line of battle ships. Admiral Willaumez further says, that he purposed going to Vera Cruz, agreeably to the project of the government of the Spanish colony of Havanna, to bring some millions of dollars, which he states will be more apropos, as the French Emperor had a right to the payment of one million of dollars, of which the scarcity was very great at the island of Cuba. Admiral Willaumez then continues,] ‘I have just apprehended four seamen, deserters from the *Valeureuse* frigate; which I found on board an American brig, where they had engaged at seventeen dollars per month. Now, sir, if you can succeed in making the American government pay down a compensation for this misconduct in seducing thus our seamen, you will punish it by making it smart in that point in which it feels most, viz. its avarice in money; and with so much the more justice, as those people (meaning the American merchants) have for three years past been continually injuring our marine by seducing our best seamen from us.

(Signed)

‘Le C. Ad. P. WILLAUMEZ.’

‘On board the *Foudroyant*, Havanna, 25th October, 1806.’

misconduct of one of our public officers, in enlisting his men and refusing to deliver them when demanded, but for the misconduct of a private citizen, in daring to employ men who had been once in the service of his *Imperial Majesty*.'

The following will shew the encouragement which the Americans have given to deserters from the British fleet :

' That Admiral Berkeley had reason to apprehend a total destruction of the British squadron on our coasts, the following facts seem to establish : 1st, It is alledged that desertion had become so frequent, that the British squadron had lost nearly an hundred men between March and June ; and great rewards had been offered at Halifax, by the *Province*, for the apprehension of these deserters. 2dly, Although Captain Barron gave such wretched protection to the deluded men who entered on board his ship, still the example was so contagious, that *immediately after*, three men deserted, landed near Hampton, and were *secreted* by our inhabitants. Nineteen British seamen rose upon a British cutter, and brought her into the Delaware, where they landed, were protected, and have not been delivered up ; on the contrary, our newspapers congratulated "*these much injured and high-spirited men*" on their success. Six men ran away with a boat of the *Columbine*, at New York ; and six more landed at New-York, from the *Jason*, and are all concealed in our country. And lastly, sixty-five sailors rose upon their officers, in the *Jason*, with the intent of escaping to our *friendly shores* ; and they would have succeeded, had it not been for the timely and spirited interference of their officers. This frigate has since arrived at Halifax, with fifty of her crew in irons, so that her cruise against her lawful enemy was defeated.'

The author gives the following account of the military resources of America :

' If our little band of 3000 soldiers could be drawn off from the defence of a frontier of 5000 miles, and from our tottering forts, more dangerous to their defenders than their assailants ; and if Mr. Jefferson could by the force of reason persuade our enemies to enter a small defile, like that of Thermopylae, perhaps even this little knot of heroes might be immortalized by victory. So also, if our enemies would be graciously pleased to run their line of battle ships aground in *convenient* numbers, Mr. Jefferson's naval force would be found very effective ; or, which would be still more convenient, and good-humoured on the part of our enemies, if they would send one ship at a time, to permit Mr. Fulton to make three or four experiments, we could in the course of two years destroy the British navy.

' But we have 100,000 militia, and we can by the very cheap process of an act of Congress, increase this number at pleasure. If the

war was to be a defensive one like the last, it must be admitted, that this species of force may be calculated upon. But the militia cannot be marched out of the United States, and we have no use for them *within*."

"But they would *volunteer* their services to take Canada and Nova Scotia. I do not say that this achievement is impossible; but I am surprised, that our publick writers should be so little sparing of our feelings, as to recall these two scenes of our misfortune. The plains of Abraham, and the isthmus of Penobscot, exhibit no honourable monuments of either our power or conduct."

"But perhaps we might have better success in another attempt: perhaps with the loss of twenty thousand men, and the expence of fifty millions of dollars, we might take and garrison those provinces, with the exception of the city of Quebec; that city we probably could not take. Suppose us then in quiet possession of these provinces; of what benefit will they be to us, or what injury the loss of them to our enemy? To her they have been a constant source of expence. To us the *one* would add a mass of population, hostile to us in feelings, language, manners, religion, and attached, sincerely and irrecoverably so, to the nation whose power and ascendancy we have the highest reason to dread. Every Canadian is a Frenchman at heart: slaves to their priests, they can easily be persuaded to join the imperial banner of France, whenever the Emperor, lawfully authorized by the Sovereign Pontiff, shall think proper to display it."

"Fifty thousand Canadians, disciplined by French veteran officers, after effecting a junction with 50,000 Louisianians, who are equally French in character and feelings, would become very uncomfortable neighbours to the United States."

"Nova Scotia does not offer a more tempting prize.—A country poor, miserable, producing no staple article, populated by men embittered against us, by a thousand recollections, and who, probably, in half a century will not have forgotten their deep-rooted prejudices against us and our system of government. We cannot, moreover, retain Halifax, without a superior naval force."

"It will not be pretended, therefore, that our existing *military* means, directed and applied by our pacific commander in chief, ought to inspire great confidence in success."

From every view which we can take of the subject, it appears to us that peace is the interest of America even more than of Great Britain. Both countries will suffer great privations in the contest, but America will suffer most. Five-fifths of the cotton which is used in this country is said to be the produce of America; but while we have ships and capital, we shall never experience a dearth of that article; and even the avarice of America is a stronger passion than her patriotism. America has not, like older countries, any spare population for arms or manufactures; but, in case of

war, she must draw off numbers from the culture of her fields to engage in these less profitable occupations; and indeed a few years of war would retard the improvement of America for half a century to come. It is the interest of America to procure most of her manufactures from the workshops of Europe; for this enables her to employ a much larger proportion of her people than she otherwise could in the improvement of her soil. And if ten men employed in agriculture can produce food enough for one hundred persons, what other species of labour is there which can equal the advantages of this? America therefore, by confining her attention *for the present* to agricultural pursuits, can by the surplus produce of that industry purchase from Great Britain all the manufactures of which she stands in need, on more advantageous terms than she could fabricate them at home; and for this purpose it must at the same time be remembered that America is destitute of skill, machinery, and capital.

We still hope that America has been too much instructed by the history of the old world, the civilization of which has been impeded, the wealth wasted, and the best blood shed by such a continual recurrence of unnecessary wars, wantonly to plunge into such a vortex of misery and crimes. America has suffered no indignities for which she may not obtain satisfaction by the peaceful arts of negotiation, better than by the perils of war. Great Britain is the natural ally of America, not only from the ancient ties of family and descent, and the similitude of language and manners, but from the potent bonds of interest, for Great Britain can afford ten times as much encouragement to the industry of America, as France or any other country in the world.

ART. XVI.—*More Subjects than One; or, cursory Views of various Objects principally connected with France and the French People. To which are added, Essays and Miscellaneous Reflections on different Topics. In two Volumes. By J. B. Davis, M. D. Author of 'Observations sur les A Sphyxies,' 'Projet de reglement concernant les dees,' 'The ancient and modern History of Nice,' 'The Origin and Description of Bognor.' Member of several Medical Societies, &c. Tipper. 1807.*

DR. Davis is a professed imitator of Sterne; but, in the imitation, we can discern few traces of the original. Sterne had a peculiar faculty of operating not only on our risible but our tender feelings; but we have not discovered in Dr. Davis

any talent for making us either laugh or weep. Though the Doctor did not derive from nature any superior capacity for the ridiculous or the pathetic, we hoped that he would at least furnish us with some interesting information respecting the present state of France, for acquiring which he possessed numerous opportunities. Here our expectations were only very sparingly gratified. The author seems more anxious to display the loquacity of his own ideas and sensations, than to provide wholesome instruction or agreeable entertainment for his reader. We suppose that these volumes are the outpourings of that journal, which Dr. Davis seems to have regarded with a sort of amorous fondness, and with that kind of self-satisfaction which it is unfortunate for an author that he cannot always convey to his readers. The doctor thus speaks of this enamoured repository of his garrulity and his sensations; and we sometimes find him watering the paper with his tears; 'The only companions I had were a good-natured, tender-hearted woman, and my poor but faithful friend, my dear journal.' V. ii. p. 170. 'Soon after this, however, I was left entirely to myself, and then I imparted to my journal an account of my vagabond courses, my bad destiny, my profound pains; and in its perusal I experienced a ray of unequalled happiness.' V. ii. p. 171. 'In this dilemma I entrusted to my journal the source of my misfortune, now and then blotting the paper with a tear.' V. ii. p. 172. The journal at last becomes invested in complete personality; and even the pen of Dr. D. comes in for a share of the apostrophe. 'Yet tell me, my journal, if we can render our Argus less vigilant, and prevail on him firmly to fix our residence in this peaceful retreat; and you, my pen, do you give that attraction to my narrative, as to induce the reader to say that it is passable.' V. ii. 178.

The author does not tell us what answer 'my journal' made to this question; but we are afraid that the pen very uncourteously refused to admit the prayer of the petitioner. The following passage, in which 'my journal' is still the favourite theme, is pushed far beyond the brink of ordinary absurdity and nonsense:

'But to you, my journal, I again refer, to tell me if my destiny will meet another change: to you, whose pleasures are almost become habitual to me, and which afford me no inconsiderable consolation, I once more advert; for whether I can read or not in your pages the will of fate, still my dearest occupation is to meditate with you in pensive silence.'

Dr. Davis and his friend or divinity, the *journal*, in conjunction, seem to have laboured hard to produce something marvellously fine when they visited the vale and fountain of Vaucluse, the spot which is consecrated by the tender recollections of Petrarch and of Laura. Gentle reader ! after you have eaten a hearty breakfast in order to keep the wind off your stomach, and are prepared at all points to soar on the wing of the sublime, read the following :

‘ Goddess of these habitations, to you my timid ignorance dares not direct indiscreet looks. I will not venture to explore thy secret abyss, nor interrogate the sun’s power, when his parching influence dries up the crystal fountain. It is not for me to know by what happy mystery every returning spring beholds fresh torrents form this extensive cascade, when as Ceres leaves the earth, we scarcely see a solitary wave. I question not the power that appals the mind with awe, when this stony mass discharges its waters with tremendous sound to the very confines of the plain. Let me rather ask what fresh sentiments calm the horror of my senses, as from the mountain top I see the stars disappear, and the shades gradually vanish, when the distant forest, as a black speck upon the earth, emerges from obscurity, and offers to the sight its various forms and colours : when all the creation exhibits new life and beauty, as the star of day expands his renovating beam over our hemisphere. Explain to me those sensations that strike my mind as the horizon widens to the view, and discloses other objects of admiration. Rather teach me to support my senses, as the sun in all his glory majestically opens the portal of the east, and illumines in his onward course, rivers, tracts of land, and all the various beauties that nature boasts. Lend me thy aid, amidst the enchantment, or the sublimity of the scene will entirely bewilder me.

‘ Yet, can it be said to be extraordinary, that the deserts beneath these arid mountains should occasionally inspire emotions of a tender nature. Is it singular that the bosom feels a ray of fire at the recollection of what the most constant of lovers felt for Laura ? Does not this scene, by an invincible charm, produce in the imagination of every spectator a beam of those fires which animated the hero of this retreat ? Who feels himself not touched in calling to mind that Petrarch here breathed this martyrdom, for his adorable Laura ? Methinks, I hear him strike the lyre, and animate these places with his passionate recitals. Then I contrast his fidelity with the cries of deluded lovers, or the voice of perfidy which resounds through the peaceful asylums of our own island. When echo returns from the bottom of the grotto its whisper, it is the accent of love, pure as the waters of this rock, reflected on the lover’s ear.

‘ Not in this age, alas ! do we see the sentiments of these happy swains revive : nor in peaceful ardour, observe them breathe their tenderness in a desert valley, forget mankind, and know no happiness but what mutual endearment begets ! There are but few such

ties now ! the loves accompanied Petrarch even to his tomb. Oh ! ye nymphs, inhabitants of Valclusa, ever celebrate the constant, repeat in sympathetic note, Petrarch's immortal songs, his ever memorable martyrdom ! Ages will pass by, and the waters of the rock escape this solitary abode ; but be it your task to preserve the sacred monuments which he has left on your banks. His faithful heart has impressed on the walls of his habitation, on the hills that witnessed his passion, irresistible charms, and the devouring hand of time has not dared to destroy the majestic asylum. Ye deserts who were evidences of his transports, never suffer perfidy to stain the sacred spot, and if a faithless lover should venture to approach you, let your look strike horror in his heart, and call forth remorse, that may lead him to repentance and reformation.'

Our readers have doubtless heard of the incombustible Spaniard ; into whose company Dr. D. informs us that he had the honour of being introduced at Verdun.

' This Spaniard is the phenomenon who has excited such universal astonishment and horror in the metropolis, who was feared by the police, and whom the faculty tortured, in order to ascertain whether his frame was equally insensible to cutting and blows, as it was to the action of fire. This man had long been in the habit of drinking boiling oil or water in the presence of numerous spectators, who assembled to witness the astonishing fact : and by way of refreshing his mouth, and of holding one of these liquids in it, while he washed his hands, arms, and face in melted lead. Do not suppose, reader, that these feats gave him any pain, or that he had the least occasion to repent of his temerity : on the contrary, having thus revived his sight and gustatory nerves, he would, though I was not a witness of this fact, complete his toilet, by rubbing on his skin a cosmetic lotion, composed of aquafortis.

' I have been assured, that he would also occasionally revert to the latter by way of a cordial. And with regard to pedestrian exercise, not any thing is so agreeable to tread upon bare-footed, when he indulges himself with a walk, as red hot bars of iron ; nor does he hesitate to take up in his hand the burning metal, and wipe his naked arm with it.

' This unfeeling Spaniard has, by order of his torturers, been saluted with one or two smart bastinados ; but to a repetition of this operation he long since put in his veto, though he consents to have incisions made in the calves in his legs, and to allow a gold pin to be passed from on one side of his wrist to the other. Pain was once or twice the result of some deep incisions in his legs ; but he expresses not much uneasiness during the pin's short journey from one side of his wrist to the other.'

As Dr. D. does not inform us that he was himself a spectator of the feats of this notable charlatan, we must beg leave, notwithstanding the assertions of M. Kotzebue, not to yield an unqualified assent to the marvellous relation.

In p. 296 of vol. ii. the Doctor tells us that ' the highest degree of perfection and of beauty *justifies a pleasure which is not to be blunted by habit.*' ' A second or third rate beauty may occasionally give rise to admiration, when first seen ; but superior beauty alone will always appear novel, and even then a variety of charms must be conspicuous in the same object, for in length of time some new perfections, hitherto unperceived, would be noticed; but alas! those also must have an end. A metaphysical enquiry into this subject would carry me beyond my limits.' We heartily agree with the confession of the doctor, that a metaphysical enquiry would *carry him beyond his limits* ; and lest we too should transgress our limits in the notice of his work, we will wish him a good morning and take our leave.

## MONTHLY CATALOGUE.

### RELIGION.

ART. 17.---*A summary View of the Evidence and practical Importance of the Christian Revelation ; in a Series of Discourses addressed to Young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex-street. 8vo. Johnson. 1807.*

THE enlightened author of this useful work considers the evidences of Christianity under five general heads: the *philosophical*, the *direct historical*, the *prophetic*, the *internal*, and that which is furnished by the examination of the *Jewish scriptures*. Of these species of proof, the third and fifth have always appeared to us to be liable to more objections than the rest. The internal, or that which is supplied by the doctrine itself, seems more strong than all the rest; and it is perhaps that which is most obvious to the common apprehensions of mankind. If the doctrine be of God, it will furnish its own proof; and though that proof may be elucidated or strengthened by considerations drawn from external sources of evidence, yet the internal proof is of itself sufficient for conviction. When our Saviour said that, if we kept his sayings, *we should know of the doctrine whether it be of God*, he certainly intimated that there was in that doctrine a cogency of proof, sufficient to work conviction in every candid and well-intentioned mind. He who practises the precepts of Christianity will have an internal consciousness of the truth, accompanied with a degree of moral self-satisfaction, of hope and joy, which the mere speculative believer never feels. As God made meat and drink

for our corporeal sustenance, he designed the Christian doctrine for our spiritual support. If we practise the precepts, the serenity of our minds and the comfort of our hearts will impress a conviction that the doctrine is of God. As a source of real inward complacency and delight, nothing can equal the efficacy of our obedience to the instructions of Christ. This kind of proof is intelligible to the capacity of the ignorant and unenlightened; and if they refused to *give it a trial*, we are well convinced that they would derive little benefit from any abstract or metaphysical disquisitions on any species of proof which their want of knowledge would not suffer them to comprehend. To persons whose minds are more enlarged by culture, the doctrine will furnish its own proof in the nice adaptation which they will find in the precepts, the more profoundly they analyse their tendencies and effects, to the nature of man and the moral constitution of the world. That the son of a common mechanic, living in a period comparatively barbarous, and placed in the most discouraging circumstances with respect to any opportunities of intellectual cultivation, should anticipate the moral knowledge of ages, that he should deliver precepts for the government of the heart and the conduct of the life, the wisdom of which had never before been equalled, and has not since been excelled, and of which the fitness to the present state of man, to the relations in which he is placed here, and to those which seem likely to await him hereafter, are more seen in proportion as they are more examined, the consideration becomes highly probable that he was divinely commissioned to teach truths which are so plain yet so recondite, so simple yet so sublime, equally fitted to instruct the ignorant, to astonish the wise, and to benefit all mankind. The truth of Christianity may be regarded as an aggregate of probabilities, derived from external and internal proof; according to our notions, the latter has greatly the preponderance; but in Mr. Belsham's work, the reader will find a candid exposition of both; which will, we sincerely hope, multiply the number of rational believers.

ART. 18.—*The Duties of Religion and Morality, as inculcated in the Holy Scriptures; with preliminary and occasional Observations. By Henry Tuke. 12mo. 2s. 6d. Phillips.*

A CHEAP, concise, and useful epitome of Scripture morality, capable of promoting solid and unostentatious piety.

ART. 19.—*An admonitory Epistle to the Rev. Rowland Hill, A. M. occasioned by the Republication of his Spiritual Characteristics, or most curious Sale of Curates. By Phileleutheros. 8vo. Conder. 1807.*

'STAND aside! I am holier than thou,' is the characteristic language of a Methodist. Phileleutheros in this short pamphlet of thirty pages exposes the spiritual pride, the narrow prejudices and ridiculous buffoonery of the Pontifex Maximus of

Surrey Chapel. With becoming indignation, he has portrayed the most prominent features of his religious character; and we coincide with the artist in thinking the likeness, though not flattering, to be correct.

## POLITICS.

ART. 20.—*A Letter to the Right Honourable the Earl of D—, on the political Relations of Russia in regard to Turkey, Greece, and France; and on the Means of preventing the French establishing a permanent Controul over Russia; with Strictures on Mr. Thornton's Present State of Turkey, &c. By William Eton, Esq. Author of a Survey of the Turkish Empire, of Materials for a History of the Maltese, &c. Superintendant-General of the Quarantine Department, and President of the Board of Health in Malta. Cadell and Davies. 1807.*

IN this pamphlet Mr. Eton strenuously controverts some of the opinions and statements which are found in Mr. Thornton's 'Present State of Turkey,' a work which has been so fully reviewed in our preceding numbers. On a careful perusal, we do not find that Mr. Eton has convicted Mr. Thornton of any errors or misrepresentations which can impeach the credit of his valuable performance. Mr. Eton's and Mr. Thornton's views of foreign policy are indeed widely different; and Mr. Eton entertains a higher opinion of the Russian character, manners, and civilization, than Mr. Thornton is willing to admit, or than observation and experience seem to justify. Mr. Eton reasons as if the interests of England and of Russia were identified, or as if they constituted only parts of the same mighty empire. But the policy of Russia, notwithstanding all that we have heard of the magnanimity, generosity, and other great qualities, of the emperors and empresses of that vast, dispersed, and ill-cemented dominion, has been selfish and pitiful in the extreme. Her sole object from the beginning has been her own aggrandizement; and the sympathetic regards which her government has cherished towards this country, to which she has been so much indebted for the prosperity which she enjoys, has been like the blasts of the frozen ocean that bounds her northern frontier. Russia is that nation which of all others has derived the most solid benefits from our intercourse; but we have never found her a friend in the hour of difficulty and distress. Mr. Eton says, p. 20, that he considers '*Malta as a strait Waistcoat, which may be used in case of temporary insanity in the Russian councils.*' This strait waistcoat, our wise ministers, if they can dispense with the benefit of it among themselves, may now have an opportunity of fastening round the loins of the magnanimous Alexander; but they must first consult Mr. Eton respecting the best mode of the application.

ART. 21.—*Political Account of the Island of Trinidad, from its Conquest by Sir Ralph Abercrombie in the year 1797, to the present Time; in a Letter to his Grace the Duke of Portland. By a Gentleman of the Island.*

IN reviewing Col. Draper's pamphlet, in our number for June 1806, p. 147, we gave as clear and impartial an account as our information would permit, of the ground of dispute between Col. Fullarton and General Picton, and of the conduct of the latter in the case of Louisa Calderon, which has been the subject of so much animadversion. The writer of the present account is evidently no friend to the General; but some of his suggestions for the future government of the island of Trinidad are very liberal and judicious; and will, we hope, experience the attention which they deserve.

ART. 22.—*An accurate Copy of the Petition finally agreed to at a General Meeting of the Catholics of Ireland, February 24th, 1807, and intended to be presented to Parliament. With a Preface, containing Strictures on the Minister's Speech at the close of the late Parliament; the Military Bill; and the Management of Ireland during Lord Grenville's Administration. By a Petitioner. Dublin, Fitzpatrick. 1807.*

OF this reasonable, modest, and dignified petition of the Catholics, which we hope to see agitated in the British parliament, till the obstinacy of prejudice is vanquished by the power of truth, the sum and substance is, that 'they are excluded from many of the most important offices of trust, power, and emolument in their country, whereby they are degraded below the condition of their fellow subjects, even of the meanest class, and stigmatised as aliens and strangers in their native land.' Thus four-fifths of the inhabitants of Ireland, and a small but respectable part of the people of England, are, only on account of some speculative differences, subjected to the most invidious restrictions and to accumulated infamy. But this odious and oppressive system cannot last long: sentiments of an enlightened toleration and of a comprehensive charity will soon become so general as to pervade not only the bosoms of sages, but of kings. The preface to this pamphlet is a composition of considerable ability.

ART. 23.—*An Appeal to the Public, by James Tandy, Esquire; containing a Statement of his unjust and severe Imprisonment; the different Examinations which took place before the Privy Council; with various Memorials and Letters to Government, &c.; and in which several distinguished Characters are deeply involved. Dublin. 1807. Second Edition.*

AFTER reading this pamphlet, with a constant disposition to make allowance for the irritation of an injured man, who relates the his-

tory of his own sufferings and oppressions ; and with a full conviction that the unfortunate state of Ireland must have thrown suspicion on many innocent individuals, without involving the government in criminality ; we are nevertheless compelled to acknowledge that Mr. Tandy appears to us to have made out a case of needless and unwarrantable hardship. Whether his cruel imprisonment, accompanied with every circumstance of insult and degradation, was the premeditated effect of private resentment, we cannot undertake to decide ; but it cannot be improper to remark, that, as every suspension of constitutional privileges opens a door to the gratification of the most unworthy motives, so every act of power, which oversteps the plain necessity of the case, affords a strong presumption that such motives have been consulted, and not the safety of the state. Without transcribing any of the details which Mr. Tandy has laid before the public, we shall extract only the *lesson* which he very sensibly deduces from the whole disgraceful transaction.

‘ As a loyal subject, I feel for that wound which my imprisonment has inflicted upon the constitution of my country ; and I trust that the legislature will be cautious how they vest extraordinary powers in any individual, however high his rank, or benevolent his character ; those powers have been abused by the inferior officers ; and private malice has been but too often gratified, under colour of state necessity and public good.’

## MEDICINE.

ART. 24.—*A Popular View of Vaccine Inoculation, with the practical Mode of conducting it : shewing the Analogy between the Small Pox and Cow Pox, and the Advantages of the Latter.* By Joseph Adams, M.D. F.L.S. Physician to the Small Pox and Inoculation Hospitals, and to the New Finsbury or Central Dispensary. 12mo. Phillips. 1807.

WE think the title to this work is a perfect misnomer. Instead of a *popular view* of the subject, we have much abstruse discussion. Dr. Adams seems to be seized with a rage for explaining every thing. He therefore first sets about explaining why inoculation gives a milder small pox than casual infection ; but as, after attending pretty closely to his speculations, we are not sure that we understand them, we will not presume to comment on them. Next he explains, why vaccine disease prevents subsequent small pox. It is simply that the small pox and the vaccine are the same disease. This position we certainly understand, and as certainly do not believe. We must confess, at the same time, that the analogies which Dr. Adams has pointed out are both curious and instructive. They both confirm our confidence in the preventive power of the milder poison, and diminish our surprize at its possessing this beneficial quality. The excellent report of the College of Physicians is subjoined, and the doctor's own correspondence with the College on the subject. The

observations in his letter are sufficiently trite and frivolous. A more valuable document is the evidence afforded by the register of the Small Pox hospital. From this it appears, that 20,323 have been vaccinated at the hospital, from January 21, 1799, to January 1, 1807: It does not appear that a single untoward event occurred in any of these subjects from the operation, except one troublesome eruption, which was attributed to it. Subsequently, 18 of the number have taken small pox; two of the cases were fatal, but the others were mostly a very mild and modified disease. That there should have been no more than two serious accidents in the course of eight years, we think fully justifies the opinion pronounced by the College, 'that the security, if not absolutely perfect, is as nearly so as can perhaps be expected from any human discovery.'

ART. 25.—*Rowland for an Oliver; in Answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch; containing a defence of Vaccination. By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris. Svo. Murray. 1807.*

*PARCERE subjectis* must not be Mr. Ring's motto; for he continues to lash the fallen antivaccinists with unmerciful severity. But we will not say that we feel any more sensations of pity for them, than we do for other malefactors suffering the punishment due to their misdeeds. And when we consider Mr. Ring's unremitting zeal and faithful services in a great public cause, we heartily participate in his exultation at the public triumph that cause has recently obtained. Mr. Ring has interwoven with his strictures on the trash of Moseley and Co. the important report of the College of Physicians and other valuable documents, which we trust have finally stopped the mouths of the enemies to the Jennerian Discovery.

## POETRY.

ART. 26.—*Trafalgaris Pugna. The Battle of Trafalgar. A Latin Poem, enumerating most of the leading Circumstances of that memorable Day; with a literal Translation in English Prose. By Jutenis. 4to. 2s. Welstenholme. 1807.*

IF we cannot coincide in the opinion, which we are informed has been expressed by 'gentlemen of the first literary fame in Oxford and Cambridge,' that this is 'a beautiful composition,' we are perfectly ready, considering the very tender age of its author, to regard it as a fair promise of future excellence, if not blasted by the mistaken zeal of partial affection. We heartily wish for the sake of the young poet, that those 'gentlemen of the first literary fame' who have been consulted as to its merits, had by their timely interference confined its publicity to the circulation of one or two manuscript copies among intimate friends. The productions of youth may rea-

sonably abate the severity of criticism, but we are convinced that the blossoms of genius are more often withered than matured by inconsiderate adulation.

ART. 27.—*The Fifth of November ; a Drama in three Acts ; written for Schools. By Edmund Philip Bridel, L.L.D. Author of an Introduction to English Grammar, and of the List of Preterites and Supines of the Latin Verbs, and Master of the Academy, Bird's Buildings, Islington. 12mo.*

A VULGAR dramatical dialogue about Guy Fawkes : to which is subjoined a " grammatical piece, spoken by one of the boys who had carried the Guy Fawkes ;" from which we extract the following quotation, which will serve as a specimen of Edmund Philip Bridel's claim to the degree of L.L.D. or the more appropriate one of A.S.S.

' Not daring to trust to my fame,  
It is safer to tell you my name,  
Here is Stewart again—last year I wore a wig  
Which alters the looks of a man.  
I carried Guy Fawkes the old prig,  
People must do what they can.  
I then was but an Abecedarian,  
But now I am become a grammarian.  
I am one of the parts of speech,  
If any one shou'd ask me which ?  
I say I am a substantive :  
A little one ; then little shall be my adjective :  
And as to my being little, sure that is positive :  
I have been less, that was comparative,  
And when I was the least, I was superlative' !!!

## NOVELS

ART. 28.—*The Fatal Vow, or St. Michael's Monastery ; a Romance, in two Volumes. By Francis Lathom. 12mo. Crosby. 1807.*

THIS is by far the least interesting of any of the productions of this author. The story of Fair Rosamond, on which it is founded, is so threadbare and hacknied, that the reader, anticipating every incident, derives very little satisfaction from the denouement. The language is as usual very careless, and in many places ungrammatical. The generous remark which Richard Cœur de Lion made when he pardoned his brother John, ' I wish I could as easily forget my brother's offence, as he will my pardon,' Mr. Lathom thus miserably alters, ' Do but thou forget the days which are past, and I will not remember them.'

ART. 29.—*The English Gil Blas, or the Adventures of Gabriel Tanguet; a Novel.* By John Couton. 3 Vols. Lane. 1807.

IF the reader expects to find in this contemptible novel any resemblance to that nice discrimination of character, that intimate knowledge of the human heart, and that felicity of humorous delineation, which characterise the writings of Le Sage, he will be totally disappointed. As a fair specimen, take the first sentence in the book: 'Delusive as the imagination is found upon the prospects of life, who is there but fancies he can discern from them a more certain result than his neighbours?' And yet this is, perhaps, one of the best passages in the work, inasmuch as pure nonsense is preferable to Joe Miller wire-drawn through half a volume, allusive obscenity, and ridicule of religion. Indeed when he has the bardiness to throw his '*telum imbelles sine ictu*' against the Scriptures, we know not which more to admire, his ignorance or his impudence. But he may be assured that in this attempt to excite laughter, he only, as Hamlet says, '*mocks his own grinning*.' One of the most unpleasant but not the least useful duties of a Reviewer, is to hint to his readers the old adage of 'CAVEAT EMPTOR.'

#### MISCELLANEOUS.

ART. 30.—*A Chemical Philosophy, or the established Bases of Modern Chemistry; intended to serve as an elementary Work for the Study of that Science.* By A. F. Fourcroy, Counsellor of State, Member of the National Institute, one of the Commandants of the Legion of Honour, and Professor of Chemistry. 3d Edition, considerably enlarged and amended. Translated from the French by B. W. Desmond, Esq. 8vo. 7s. Symonds. 1807.

MR. Desmond has rendered a very acceptable service to the public by this correct translation of one of the most condensed, comprehensive, and philosophical expositions of the principles of modern chemistry, which we possess.

ART. 31.—*Evening Amusements, or the Beauty of the Heavens displayed. In which several striking Appearances to be observed on various Evenings in the Heavens, during the Year 1808, are described; and several Means are pointed out, by which the Time of young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually.* By William Frend, Esq. M. A. Fellow of Jesus College, Cambridge, and Actuary to the Rock Life Assurance Office. 12mo. Mawman. 1808.

WE think it sufficient to announce this continuation of Mr. Frend's useful and instructive volumes, and to express our sense of

the obligation conferred by him on the rising generation, in making the most sublime of the sciences a fund of perpetual amusement and never-ceasing interest. The paths of the planets Herschell, Saturn, and Jupiter, during the approaching year, are traced in the beginning of this volume, and represented on plates. The progress of the comet also, which lately attracted the general attention, is minutely followed and similarly represented. Other appearances in the heavenly bodies are also noted; and the drier descriptions are enlivened by apposite remarks, and diversified by useful and agreeable reflections. We have been particularly pleased with the affectionate tribute of respect paid to the memory of the late Mr. Jones, tutor of Trinity College, Cambridge; a man who united to the most profound knowledge the greatest simplicity of manners, who was strictly religious without gloominess and austerity, independent in principle, and firm in the assertion of what he believed the truth, but ever ready to allow to others the same freedom which he claimed for himself.

ART. 32.—*Dialogues in Chemistry, intended for the Instruction and Entertainment of young People, in which the first Principles of that Science are fully explained. To which are added, Questions and other Exercises for the Examination of Pupils. By the Rev. J. Joyce, Author of Scientific Dialogues, in six Volumes. In two Volumes 12mo. Johnson. 1807.*

THESE little volumes are written on the same plan as the *Scientific Dialogues* of the same author, and are well calculated to introduce young persons into the vestibule of chemical science, to give them a notion of its object, and render the terms of art familiar to their ears.

ART. 33.—*למה נברא העולם or an Investigation of Causes, arising from the Organization of the World, in which Man is particularly interested; written by Rabbi Jadaia, of Barcelona, Spain; containing Theological Sentences. Translated into English by Rabbi Tobias Goodman. 12mo. 8s. boards. Wright, Broad-street, Bloomsbury.*

THE translator bestows much higher commendation on this work, than we think that it deserves. He compares the reflections it contains to the *fruit of the garden of Eden*; and he adds, that it will *elevate the soul to the summit of that celestial ladder which reaches from earth to heaven*. If the performance had had this marvellous effect on the translator, we trust that he would not in his dedication have bestowed such fulsome flattery on 'the most rev. Solomon Hirschell, presiding Rabbi of the German Jews in London.' The most rev. Solomon Hirschell is, we trust, 'highly distinguished by the extent of his erudition, and the sublimity of his sentiments';

but we never yet heard that he was such an unparalleled *luminary* of excellence as Rabbi Tobias Goodman represents him; but when the said Rabbi, at the close of his dedication, implores the Holy one of Israel that he would 'cause Solomon' (evidently meaning the most rev. Solomon Hirschell) 'TO FILL THE CHAIR OF HIS FATHER FOR EVER,' we hardly know whether we felt most disgust at the extravagance of the compliment, or ridicule at the absurdity of the supposition. This performance however may be of service to those who are learning Hebrew, and interesting to those who are already initiated in the simple idiom of that ancient language.

ART. 34.—*Crosby's Complete Pocket Gazetteer of England and Wales, or Traveller's Companion; arranged under the various Descriptions of Local Situations, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c. Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggons, Distance, from London, surrounding Towns and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom; with a Preface and Introduction by the Rev. J. Malham. 12mo. 5s. Fine edition, 7s. 6d. Crosby. 1807.*

THIS is a very useful work, contains a large mass of information on the several topics which are enumerated in the title, and appears to have been executed with considerable care.

ART. 35.—*English Musical Repository, a choice Collection of esteemed English Songs, adapted for the Voice, Violin, and German Flute; price 3s. 6d. boards; or neatly bound in red, 4s. Crosby. 1807.*

TO use the burden of a song in the opera of 'Two Faces under a Hood,' this collection may be reckoned 'a very merry high-down derry-down sort of thing enough.'

ART. 36.—*Crosby's Farmer's, Grazier's, Steward's, Bailiff's, and Cattle-keeper's Pocket-Book for 1808. 8vo. Crosby.*

CONTAINING every article of information necessary to be known by the gentry enumerated in the title-page.

ART. 37.—*Elements of the Hebrew Language, in two Parts. Part 1. Orthography, illustrated by a Variety of interesting Notes; with the Addition of an extensive Vocabulary; designed*

*for the Use of Schools, as well as Beginners in general. By Hyman Hurwitz, Master of the Jewish Academy, Highgate. 8vo. common paper, 5s. 6d. fine, 7s. 6d.; Boosey. 1807.*

THOUGH we do not agree with Mr. Hurwitz about the antiquity of the vowel-points, and think that they multiply the difficulties of the Hebrew language without affording any adequate advantage in return, yet, to those who prefer learning Hebrew with the points, we strenuously recommend the use of this grammar; and we wish the author every success in the prosecution of his work.

ART. 38.—*Gulliver and Munchausen outdone, by Peter Vander Goose; a Truth to try the Patience of a Stoic. 12mo. Jordan and Maxwell. 1807.*

THE author, in a kind of preface, humbly and seriously begs leave to address his reader upon what concerns the travels of the renowned Gulliver, whom he never could rival, much less outdo, as the bombastic insinuation of the title page may lead him to expect. 'My title page,' says he, as far 'as it relates to that celebrated work, I beg may be considered as a mere manœuvre to dispose of my goods to the best advantage.'

The inferiority indeed of this anonymous writer to the inventive genius, keen wit, and well-timed satire of Swift, is conspicuous throughout the whole volume. The marvellous parts of the work are more in the style of Munchausen, and form a mass of imaginary adventures, offensive to a man of sense, and not fit for the perusal of children. It is not till we arrive at the 138th page that we meet with any thing intelligible. The author here travels into the planets Venus, Mercury, and the Moon; and he has here an opportunity of shewing his talents for ridicule: the arguments used by the ministerial and opposition parties on political questions are ludicrously brought forward; and the arts and sciences of England are discussed in his travels in the Moon. The stage, and its two great musical props, Braham and Incedon, come in for their share of criticism: and from this head we shall select the following quotations:

'Simplicity, which is the standard of nature, is also the standard of poetry. Versification is an art, but true poetry is not. It consists neither in words nor in rhyme; but in thoughts arranged in a manner peculiarly impressive, pleasing, and instructive, suggested and regulated by feeling, and therefore more intuitive than acquired. If there be any art in poetry, it is that of concealing art, and appearing to imitate nature.

'The same may be said of painting, which is *poetry in colours*; and likewise of music, which is *poetry in sounds*, and of which simplicity is the soul. But in these, though they are so closely united with poetry in words, my good Lunarians did not seem to excel. In the one, they are only comparatively inferior; in the

other, they are really deficient ; for they have no such thing as national music ; which is a new proof that they are better qualified for the more serious, and those which require great study and reflection, than for the lighter branches of science. Whatever they have of music, has been imported from foreign countries, and, with a few exceptions, re-manufactured into that rude shape and uncouth form which is best calculated to please the inhabitants, who, having no taste implanted by Nature, as an unerring guide within, mistake a jargon of difficulties for a superior excellency ; and view music, not as a heaven-born maid, to soothe the heart of man, or to call forth his various passions, but as a rough goddess of war, sowing discord every where, and throwing every thing into confusion. The best I can say of them is, that they wish to be rather astonished than pleased.

‘ The human voice, which is the truest organ of music, is absolutely marred by them. Their women sing like men ; men like women ; and both seem to play rather on some instrument than sing. I went to hear their two most favourite male singers, and I was astonished that with so great natural powers, they effected so little. The one has a great deal of science and taste ; but, in order to please the people, he prostitutes his talent, by forcing his voice into a thousand extravagant evolutions, and unnecessary excursions. The other has no science at all, but, striving to ape it, he makes a downright monster of it. Though endowed with the finest voice imaginable, yet he will never let you hear its full and manly tones, except when they are not wanted. From the right compass of his energetic voice, he ascends to outvie the birds in warbling, and women in whining ; then, all at once, down he comes to the very lowest pitch, to outdo the bear in growling ; so that, like a ship in a storm, he is always up and down, but never in the middle.

‘ This gross violation of genuine taste cannot be excused, and is, more or less, common to all their singers, who overwhelm melody as the lawyers do justice ; and if you hear them ever so often, it is ten to one if you can catch the tune so as to remember it. I hold it a just criterion of the merits of music, to try, after you have heard it, whether your ear retains a certain portion of its sounds ; if it does not, the music is not good, however brilliant it may have appeared ; for good music, as far as its melody goes, cannot fail of making an impression, which may last sometime after, on the human ear whose power of sensation is not gone, and which has not been cast in the worst mould of Nature.

‘ Their Opera consists of speaking and singing ; and, as in this it resembles those of the European nations, with the exception of Italy, I shall make it a subject of general observation.

‘ I have known many object to the Italian Opera, because it appears unnatural. Certainly it is by no means probable, that any people should quarrel, make love, hold conversation, and even kill one another in singing ; but is Tragedy more natural ? No man

ever yet existed, who in real life expressed his thoughts and passions in the manner of the heroes of Tragedy. Both, therefore, are a *less faithful than regular and beautiful picture of Nature*. Whatever repugnance we may feel at first to believe and consequently to enjoy what they represent, our imagination, once yielding to the illusion, carries us along with it, and makes the picture real. We insensibly interest ourselves in the fate of the characters, and the mind is acted upon in such a manner, that by degrees the heroes before us, whether they sing or declaim, seem in doing it to follow the impulse of Nature. It is evident that all the while we are labouring under an illusion, which owes its charm to its uniformity and uninterrupted continuation; and as the words spoken, in tragedy may without destroying the illusion be employed in expressing the various and entirely opposite passions of the heart, so may the words sounded in opera; and we have only to choose one or the other method of conveying them, to produce the desired effect; which effect must be inevitably destroyed by a reiteration of both. Illusion, as well as Nature, has its limits, and we fail by attempting that, which, though consistent under another arrangement, is not so with regard to its preceding order, time, and connection. What is begun in one certain sphere, must be continued and finished there; otherwise, the whole will be spoiled by being transferred.

‘On this principle I condemn every opera, where, as soon as the illusion of speech begins to operate, it is done away by singing, which, before it can become an illusion, is destroyed again by speech. A lover, after a long absence, comes out of breath to seek his mistress. He finds her, and is all in raptures. She makes many tender enquiries concerning his health and adventures. He is going to relate them; his mistress is impatient to hear all; the public expectation is on tip toe; the illusion is at its height; all anticipate the lover’s anxiety to disburthen his mind with all that hurry and volubility which his situation must necessarily excite: but behold! he turns away from her, and in silence walks about, as if to cool himself, till the prelude is finished; then he opens his mouth most mechanically, and begins at length; what? to sing and whine, in a manner that neither his disappointed mistress, nor the tortured audience, are a jot wiser for his intelligence. I know nothing in Nature so intolerably inconsistent.

‘I am aware that in real life, music and speaking follow each other, and are often together; but this will not invalidate what I have advanced. In life, music is introduced to give pleasure or suit some particular occasion, but it is never made a substitute for speech; and it is for being constantly reminded of this misapplication of it, by frequent transitions from speaking to singing, and from singing to speaking, that I condemn every opera but Italian, where we lose by degrees the remembrance of that misapplication, and where the illusive charm, uniformly operating, removes it, at length, entirely from the mind, and reconciles us to what we thought at first unnatural. It is the same with the stage as with life. Mu-

sick ought to be introduced as music, and no further, unless it be chosen as the only vehicle of representation. A lover may ask his mistress to sing a song; well and good. A marriage may take place, and music enliven the scene; it is natural and proper. But to speak, and then begin to sing at the moment that the continuation of speech is requisite and more consonant, is preposterous, and is violence to our feelings. Music ought to be introduced in a manner similar to Shakespear's introducing the play into his tragedy of Hamlet. In short, musick must always be a fair guest, ushered in with ceremony; but never one of the family, unless she be the head of it, and the sole mistress of the entertainment.'

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*List of Articles, which with many others, will appear in the next Number of the Critical Review.*

Buchanan's Journey through the Mysore, &c.  
 Bland's Tales.  
 Ramsay's Life of Washington.  
 Coxe's House of Austria, vol. II.  
 Smith on the Theory of Money and Exchange.  
 Rennie's History of Jamaica.  
 A Barrister on the Nature and Effects of *Evangelical*  
*Preaching.*  
 Lawrence on Hernia.  
 Bate Dudley's Address to the Primate of Ireland.  
 Emancipation in Disguise.  
 Gower's Supplement to his practical Seamanship.  
 Morris and Kendrick's Medical Dictionary.

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*Errata in the last Number.*

For '*perspicuity*,' page 381, line 15, read '*perspicacity*.'  
 For '*Critic*,' page 441, Art. 22, read '*Crisis*.'